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# NEWS FROM THE CHURCHES.

Beam Charge, Pa.—The communions have been held in the five congregations of this charge, of which the Rev. H. F. Keener is pastor. The attendance was large, at Beam and Tabor churches, so large that seats could not be provided for all present. Eleven were added to the church, six by confirmation, and five by baptism and confirmation.

Rev. D. B. Ernst, formerly pastor, assisted the pastor at the services in Beam Church. The people, who had heard him when a young man, and those whom he had baptized, confirmed, and married, all were anxious to see him and hear him once again. They showed their kindly feeling toward him, by giving him about thirty dollars in greenbacks.

Meyersdale Charge, Pa.—This charge, of which the Rev. L. D. Steckel is pastor, has been making encouraging progress within the first year of its history. It promises well for the future. They have built a good parsonage, which their pastor already occupies in comfort and contentment. The house is not painted on the outside as yet, nor quite paid for; but both of these will be attended to in due time.

The congregation at Meyersdale now numbers about ninety members. This church seems to be alive to its interests and at work, in good earnest, to promote them. They have bought the other half of the church from the Lutherans, and have spent quite a sum in repairing and beautifying their house of worship. They have now a neat, cozy church, which is quite an improvement on the old one, frescoed with dust and cobwebs. They have also provided themselves with a burial place for their dead, in which their remains may rest in peace.

This church-yard was duly consecrated on the 19th inst. Revs. A. E. Truxal and H. F. Keener were present to assist the pastor. Rev. Mr. Truxal preached the dedication sermon in the German language.

The church was reconsecrated on the 21st instant. These services were followed by the holy communion on the 22d instant. The services were begun on Wednesday evening and kept up during the day and evening until Sunday. Rev. J. W. Anspach was also present and preached on Friday evening. On Wednesday and Thursday evening, Rev. H. F. Keener preached; on Saturday, at 10 o'clock, A. M., Rev. A. E. Truxal, and on Saturday evening, Rev. C. U. Heilman.

All these services were reasonably merly constituted, having been a short

the pastor have reason to be encouraged and to go forward cheerfully and hopefully in the work before them. Are there not many congregations in the Church, that should wake up, provide themselves with a house of worship altogether their own, and undertake something in the name of the Lord and for His glory? There is little hope for the future prosperity of any congregation, which is content to dwell and worship in a house fit only to be an abode for owls and bats. They, moulded by their surroundings, are likely to become likewise owlish and batish!

St. John's, Lancaster, Pa .- At a special meeting of Lancaster Classis, held in St. John's Reformed (German) church, Nov. 20th and 21st, the resignation of Rev. W. T. Gerhard was unanimously confirmed and the pastoral relation existing between him and the St. John's congregation was dissolved, the same to take effect on the first Sunin January, 1875. It was unani-

Resolved, That this Classis recognizes and appreciaces the self-denial, fidelity, zeal, and diligence of the pastor, the Rev. W. T. Gerhard, and expresses her gratitude to Almighty God for the success which has crowned his

St John's congregation was organized on the 2d of January, 1870 (by a committee of Lancaster Classis, of which committee the pastor, Rev. W. T. Gerhard, was a member) as a mission congregation.

This mission was organized with about seventy members, and now numbers nearly four hundred, and during the five years received only one hundred dollars missionary aid. The cona suitable, neat brick church, fifty by eighty feet, of which the basement is finished and well furnished, and the church is inclosed with a neat iron railing.

The First Reformed Church contributed two thousand dollars (\$2,000) toward the erection of the building. The rest of the money was contributed by the members and friends of the congregation, and the debt on the church is not burdensome to the congregation. \* \*

Durham charge, Pa.—The Fall communions in this charge, of which the Rev. D. Rothrock is pastor, have been recently held. The charge now consists of two congregations, a portion of the congregations of which it was for-

well attended. The congregation and time ago organized into a new charge, of which the Rev. W. H. Bates has become pastor. In connection with these communions, twenty-one persons were added to the Durham congregation, nineteen by confirmation and two on certificate; and twenty, to the Nockamixon congregation by confirmation, making the additions to the charge forty-one.

> The communions were the largest ever held in these congregations, as appears from an examination of the records. The charge, in which Bro. Rothrock has labored for a number of years, is evidently in a very prosperous condition. The people are not only reaping the fruits of his long, faithful labors amongst them, but also participating in the advantages resulting from the division of his former large charge. Many other charges in our Church should profit by the example of the Durham charge.

Quakertown charge, Pa.—This charge, though formed out of a portion of another charge a few years ago, still consists of four congregations. It has been wing sprapidly under the efficient labors of its pastor, the Rev. F. J. Mohr, that it itself will doubtless ere long be ripe for another division. The Fall communions in the charge have just been brought to a close. The pastor reports an addition to the membership of forty-one persons, twenty-four by confirmation, and seventeen on certificate, divided among the several congregations as follows: Trumbauerville, nine by confirmation and six on certificate; Quakertown, six by confirmation and six on certificate; Zion's Hill, five by confirmation, and Chestnut Hill, four by confirmation and five on certificate. The communion seasons in each case were very refreshing, the number gregation purchased a suitable corner of communicants being largely in exlot, central location, and erected on it cess of what it has been on previous similar occasions. The above are still further fruits of the division of an overgrown charge, and also carry with them their practical lessons to others.

# For the Reformed Church Messenger. THE DELAWARE MISSION.

It was the writer's privilege to spend three Lord's days, along with the days of the week intervening, at Wyoming, Kent Co., Del., where there is a missionary charge of the Reformed Church of much promise. We had religious services every night, either in the form of Catechetical Lectures, or preaching, which were well attended, not only by other denominations. All seemed to

may judge from the gradual increase of the number of spectators present.

At the services preparatory to communion, three infants were baptized and one adult. The latter and six others were at the same time confirmed. The Lord's Supper was administered on Sunday, the 22d. All who participated in the solemnities of the occasion, seemed to feel it to be a feast of rich food to their souls, and a season long to be remembered by them. The worship was conducted after the "Order of Worship," in regard to the use of which the members are a unit.

The congregation is composed of a few families, mostly from Union Co., Pa., who emigrated there some six years ago, and settled in the midst of a large fru growing country, where some of the old citizens have 10,000 peach trees in one body, not to mention acres of different kinds of berries and other fruits. The climate is mild and genial. The soil is loamy and sandy. You may drive or plow all day, and not see a single stone. Besides, it is almost a perfect level. It is in every respect designed to furnish the eastern markets with all kinds of fruits and berries in the future. It has an advantage over New Jersey, of being ten days or two weeks earlier.

Should there be any Reformed families, from any other parts of the country, who may wish to go into the fruitgrowing business, this is the place for them, and now is the time to go there to settle. Besides the purposes already mentioned, the soil and climate are well adapted for wheat and corn, and also clover. It is not an unusual sight to see a small patch of tomatoes, numbering from ten to twenty acres, with ripe fruit of most luscious quality, covering the ground, thus furnishing labor for all the children and women in the neighborhood for miles around, to help in gathering it. The winter is short, with an occasional snow, scarcely, if ever, sufficient to enable any one to visit a friend or neighbor with a sleigh, a few miles distant, without being compelled to return in the mud. Never did we leave a place more reluctantly for home.

# For the Reformed Church Messenger, PROGRESS.

At a recent special meeting of the East Pennsylvania Classis, it was decided to organize one or more additional congregations in Allentown at an early day. This is matter for congratulation Long ago, it is said, something more our own members, but also by those of ought to have been done in this growing city to husband Reformed interests. take much interest in the services if we Already the Albrights have four congregations here, consisting largely of Reformed and Lutheran material. Our two churches are not sufficient for the work we have to do here. We need more. The first church is more than full. The second congregation is flourishing. When the number in a church is too large, individuals lose themselves in the crowd, and are often lost sight of, in the nature of the case, by the overseer, for which he may not be to blame at all. A man can do only a certain amount of work. When a hive is pretty well filled, bees swarm. They swarm voluntarily, and before there is any loss. It is necessary. Instinct is the law of self-preservation. The bees do not move out first, but the queenbee—the leader—leads the way, and thus the family is multiplied, all having now a home, and all are happy in having something to do. None strays away for want of room or care, and none is lost.

Allentown, Bethlebem, Easton, are principal towns in the Lehigh Valley. Here much Reformed people is found. There is also a continual influx of Reformed people from the country to the larger and smaller towns strung for miles along either bank of the Lehigh river, where two great railroads are also found vieing with each other in the interests of commerce and trade. Here the Reformed Church is doing a work, and much remains to be done. It needs no scholar to see the line of

We are glad to see the evidences of progress in the Church in this region. It is right. It is duty to advance. In the human system, if the central organs, the heart, lungs, liver, and stomach are healthy, performing their several offices well, it helps greatly to keep the lesser members in good condition. If the heart of the towns and cities beats a healthy pulse in politics and religion, it is power for good on the regions round about. Here wisdom, activity, the spirit of progress, ought to concen-

The Classis also took the preliminary steps towards the starting of another congregation in Easton. The way is not open to organize immediately. For a little time, some work is first to be done. According to report, considerable material seems to be available. The ministers in Easton will no doubt look after this

Let the interests of the Church be conserved, organized, put to increased activity, if there is room for that, and there will be occasion to re-

# For the Reformed Church Messenger. WHAT A CONGREGATIONALIST SAYS ON LITURGICAL FORMS.

"The Christian Union" says, that Rev. Dr. Burton, of Hartford, at the Bridgeport Congregational Conference, made a strong plea for the spiritual value of a book of common prayer, and forms for different ceremonies. He thought the Congregational administration of the Lord's Supper was too barren, and ought to be enriched by borrowing from the Liturgical wealth of the old Churches. He said:

"We want the strengthened ritualmany of us. We want the 'Te Daum,'

we want the 'Gloria in Excelsis,' we want the Catholic creeds, spoken or charted by all the people, we want the incomparable 'Ter-Sanetus,' we want the 'Benedictus,' as spoken by Zacharias, and chanted by all generations. I suppose there are some among us, who would discard such a hymn as the 'Te Deum,' for the very reason, that it has been sung throughout the Christian world, almost universally, for more than a thousand years. Now, I say, with all kindness, and with no disposition to dogmatize, that such a spirit of separation as that, is essentially barbaric, and no fully-developed civilization is possible in a community which refuses to receive into its bosom, that due discrimination, and safe skepticism, which is an instinct in the genuine historic mind, the culture, time-stained, and golden, of the ages of old."

The editor adds to this extract, "there may be different opinions as to the value of such innovations, but it would take a sharp eye to find anything very dangerous in such 'ritualism' as this."

# Communications.

### HOME MISSIONS.

The following forms the body of the report of the Joint Board of Missions of the three Eastern Synods, submitted to these Synods respectively at their last annual sessions. We have already given, in our report of the Proceedings of Synod at Bethlehem, Pa., its action on the report. That of the Potomac Synod on the same report has been given by the Stated Clerk of that Synod, in his report of its proceedings.—ED. of

To the Rev. Synod of the Reformed Church in the United States:

FATHERS AND BRETHREN: - I herewith transmit to you the reports of the Superintendent and Treasurer of the Board of Missions of the Reformed Church in the United States. Your Board, composed of the members elected by the Synod of the Reformed Church in the United States, Synod of Pittsburgh, and the Synod of the Potomac, have had, during the first year of their operations, in this united form, a large field demanding their attention, with small resources, and no little trouble. to put things in running order. We hope to secure your approval for the year that has just closed, and your hearty co-operation during the coming year,—when we hope to make a still more favorable report.

Respectfully submitted. J. O. MILLER, Pres. of the B. Missions.

To the Reverends—

The Synod of the Reformed Church, U.S.

To the Synod of Pittsburgh, and The Synod of The Potomac:

DEAR BRETHREN:-It is now one year since your Board of Missions was established in its present new form, though organized and active, from no fault of its members, for only ten months. During this period three regular meetings of the Board itself, and many more of the provision last autumn for carrying

At the very outstart we were confronted with a number of formidable difficulties. To overcome them, and further the work generally, we adopted the best possible methods we could think of. We cared for and directed the missions to the extent of our ability; and we shall submit to your attention a number of suggestions, suitable action on which by your reverend bodies, will greatly aid the success of the cause of Missions among us.

Of the difficulties we mention the

following:

1. The separatistic way, become customary, of acting with respect to this matter on the parts of the Synods, Classes, even congregations and individuals. Taking the territory covered by these Synods as a whole, we lacked system. Our strength was broken up into fragments, unable to accomplish ends demanding strong, united force. Whatever its justification in the past, this state of things had become a great evil, leading the Synods to establish the present Board with the view to a remedy, by awakening and organizing throughout our bounds united action. But its establishment and activity, of course, could not at once completely overcome existing arrangements and old habits. With our best efforts, this still remains, in a measure, a great hindrance. A few Classes, and a number of congregations and pastors continue to act as before, though the great majority have gradually, during the year, fallen in with the intent of the action of the Synods. We have the dawn of a better day, thus, for the blessed cause of Missions in the Reformed Church, but by no means the fulness of that for which we are

2. Our arrangements for gathering missionary contributions have been for years past, and still are, very defective in many parts of the Church. There are congregations, and probably whole charges, in which missionary collections are not customary. And to a very limited extent were, until now, the energies of our Sunday-schools enlisted in this

3. To this comes the fact, much to be deplored, that we as a Church have never yet had the spirit of missions active among us as we should. We have a mission with respect to missions, and we have not hitherto fully apprehended it. Our opportunities are great and enlarging; but our practical efforts to meet them come short. There exists in this all Boards, and obstructs ours.

feeling among some brethren in the the congregation with an unmanage-Church, that our elements can neither be brought to concerted action, nor kept continuously, amid the unavoidable difficulties, in the prosecution of far-reaching methods and ends. It is true, the spirit of constant change of plan and division of effort has had a long day among us; but if the Synods and Classes give the Board their firm support by resolve and by deed, it is believed, that there will soon be no longer cause for the feeling mentioned.

5. The activity of your Board began just as the full effect of the financial panic began to be felt all over the country; and it became necessarily a principal sufferer from the common disaster.

6. Some of the Synods made no

winter and early spring. In these cases there was an official transfer of missions to the Board, but no official provision to sustain them. It was haphazard whether we should get the needful means or not.

7. Several of the Classes, in different Synods, were largely in debt on old claims. The creation of the new Board was their common occasion for settling up with the past. Their contributions for the current year were thus diverted, in some cases entirely, in others largely, from our treasury.

8. We found many of our Missions heavily loaded with debt. This fact prevented the rapid decrease of appropriations in such cases, and so tended to straiten the Treasury to the disadvantage of other missions.

To overcome these difficulties, and to carry forward the work in hand, the Board set itself to do the following among other things:

1. It sought to bring the different Classes, and through them their pastors and people, into harmonious co-operation with itself. It strove to get all to work, and to get all to work in one common channel.

2. The Classes were frankly informed of the amount of money needed to carry forward the Missions which they and the Synods had transferred. An equitable division of this amount was suggested, for the raising of which they were urged to make provision among their charges. The measure was so just as to meet with almost unanimous favor; and its faithful and punctual execution, and it alone, will make possible the prompt payment of the missionaries.

3. We have sought to enlist the sympathy and support of the Sundayschools; and we shall press our effort until it is everywhere adopted

in some suitable form.

4. Only promising new missions will be taken under the care of the Board. None other need apply. And all missions, unless for especially good reasons, will be subjected to an annual diminution of twenty-five per cent. of their appropriation.

5. The Board set itself, whenever needed and it could do it, to reorganize the financial arrangements of the missions themselves, with the view to enable them the sooner to become self-supporting. In a number of cases this has been done with good effect, and needs to be done in others. And, what is of no small account, the Board has set its face against all attempts on the part of the missions to involve themselves in respect a lethargy which has impeded large church-debt. Far better worship in a neat churchly chapel, than 4. Another hindrance has been the | in never so fine a structure, oppressing

# For the Reformed Church Messenger, DO NOT THROW STONES.

It is an old saying, that those who live in glass houses, should not throw stones, and we are somewhat under the impression, that there is scarcely anybody that has not some glass in the composition of his tabernacle, and that therefore, has not abundant reason for being a litttle careful how he provokes the combativeness of his neighbors. It is in this matter very much like in that of stupidity, with which a man may be sorely afflicted in some way, while he makes no little noise about the dullness of others. We can think of nothing within the Executive Council, have been held. forward their missions during the scope of our knowledge and experience so sadly and yet so ludicrously time since some of our critics de- should prove so weak and unsatisfacamusing, as the blind attempts so frequently made to deal heavy blows to somebody's castle, while, from want of proper forethought and care, the force of these efforts rebounds or is hurled back in a manner and hits the silly actor flatly on his own

Germans of Pennsylvania are occasionally tantalized by being called dull or stupid, and we know how sorely they are tempted in this way to throw stones at their tormentors. Feeling an interest in this matter on the score of consanguinity and blood, and being aware of the risk involved in any hostile demonstrations for selfdefence, we feel constrained to warn our kindred not to throw stones before they have looked well to the safety of their dwellings. And if these are found to be constructed of stone-proof material, then let those who occupy them further take the excellent precaution of protecting the windows and other vulnerable parts, lest the enemy should take them by strategy, or by storm. Now it is altogether likely that, if we would be too vindictive or pugnacious in repelling the unkind slurs that other people cast at us, and would retaliate too much in the haughty spirit of selfsufficiency, they might find it convenient to indulge in reminding us of some of our palpable short-comings, and thus possibly put us to open for a moment.

Somebody calls us dull, and we indignantly deny the charge. If the thing would be allowed to end here all might be well; but those, who are familiar with our history, may undertake to drive us to the wall by pelting us with some hard facts. Perhaps they tauntingly suggest, that our endowment schemes, so courageously inaugurated, generally break down before they are half carried out; that our publication interests go begging all the day long with scarcely the aid of sympathy for their trouble; that liberal donations and large bequests from the wealthy come to us like angel visits, few and far between; that our literary institutions, though very respectable and even superior in breadth and tone of philosophic and Christian culture, are badly hampered by lack of material resources and concentrated teaching force; that our missionary operations are almost exclusively confined to the home field, and lack the means for extensive usefulness even here, and that, in many other respects, we have so seriously failed to comprehend the demands of the situation, as to cause a continual flow of our most promising material into other channelsall of which and much more of the same kind may be taken as proof, that we have not been properly awake to the plainest dictates of self-interest. These are stubborn facts, that may be flung at us without either compassion or mercy, and hence it is the part of valor not to rush at our antagonists in bad blood, not at least until we are quite sure, that we are fully prepared to hide our ugly deformities behind battlements more invulnerable than brittle glass.

But, after all, there is perhaps room for a little retaliation of an tory may be searched in vain for any innocent and honorable kind, and in evidence of error or stupidity in any the way of solemn reminder, we may claim the privilege of telling some more than might have been expected. secrets we know about those who as a natural consequence of the haphave presumed to sit in judgment on hazard policy that was pursued, that between the two sentences pronounced upon them by the Judge, is immeas-

nounced that majestic oriflamme of the Christian faith, the Apostles' Creed, as a worthless fossil and a relic of popish superstition; when they looked upon catechetical training and the well-tried customs of educational religion as worn-out rags We have not forgotten, that the of a by-gone day; when they stripped the worship of the sanctuary of all liturgical forms, in the notion, that set forms were a hindrance to the freedom of the Spirit, and an injury to vital piety; when they inaugurated a system of Sunday-school training, which lacks definite aim and specific culture, as far as church-membership and sacramental piety are concerned. These things have they done, and many others besides, which show only too plainly, that they acted on the assumption, that a churchly training in the proper historical sense of the Creed was incompatible with evangelic orthodoxy, and at war with the genius of true personal piety. In the consideration of these facts, we may confine ourselves to the subject of the religious training of the young, as this is carried forward by the non-catechetical culture of the day.

Just at this time, we hear some loud and doleful lamentations, coming from various quarters, relative to the Sunday-school as an auxiliary of the Church. Somehow this institution fails to meet the high hopes, that were so largely entertained with shame. Let us consider this matter reference to its usefulness, in bringing the young into the Church and making them devout and well-trained workers in the cause of evangelic piety. While in the tender years of childhood, we are told, they are in the school, but when they reach a given age, they begin to drop out, and by far the greater number find their way into the world and the haunts of vice, and but comparatively few go up into the sanctuary to make their vows unto the Lord. All this, to our mind, seems very natural, when we consider how prone human nature is to walk in this broad way, and how admirably all such loose, unchurchly religious training is calculated to lead the young into it. We should think, that the way to make the young truly pious, and to bring them into the Church as living, intelligent, working members, would be to train them with special reference to such a result, just as the Church has always done while she was true to the idea of educational and covenantal religion.

But this modern school has been governed by a different law. Just as it repudiated the Christological scheme of the Church year and its Christian festivals, so it set aside the sacred force of sacramental grace and the educational economy to which it properly belongs, and thrust into its place that species of revivalism, which trusts to occasional sallies into the kingdom of darkness for the purpose of filling up the ranks of the Church and satisfying all the sacred requirements of Christian culture. If, in this case, there was not a most humiliating lack of proper foresight, from beginning to end, just because there was a painful misapprehension of the cardinal laws of the economy of grace, then all hisquarter. And, indeed, it is nothing

tory, as it is now felt to be, in giving proper direction to the popular mind. Dr. Bushnell saw the fallacy years ago, and he, with others, gave warning of what was sure to come; but very many, usually wide-awake in less profound issues, failed to see the point, until the knotty question of self-preservation is now at last forcing it upon their dreams.

We will now take the liberty to illustrate this characteristic dullness and folly of the genius of modern unsacramental revivalism, by a rencounter of wit between Le Glorieux, the court fool of the Duke of Burgundy, and Louis, King of France. Louis had recklessly given himself into the power of the Duke at a most critical crisis of their political relationship, and came very near paying the penalty of his folly. The clown was twitting the king for ridding himself of truly wise counsellors and following the lead of knaves, when Louis ironically retorted: "Aha, Sir Wisdom, hast thou followed us hither?" "Ay, sir," answered Le Glorieux, "Wisdom must follow in motley, where Folly leads the way in purple." "How shall I construe that, Sir Solomon?" replied the king. "Wouldst thou change conditions with me?" "Not I, by my halidom," quoth the harlequin, "and if you would give me fifty crowns to boot." "Why, wherefore so?" inquired Louis. "Methinks I could be well enough contented, as princes go, to have thee for my king." This was a challenge that required a full broadside of the fool's wit, and he let the king have it in a style suited to the circumstances of the occasion. "Ay, Sire," he answered with a leer of tantalizing scorn, "but the question is, whether, judging of your Majesty's wit from its having lodged you here, I should not have cause to be ashamed of baving so dull a fool." This shows beyond a doubt, that the ablest and wisest men may presume too much, when they deal with those whom they regard as their inferiors; but a word to the wise is sufficient.

"No human quality is so well wove In warp and woof, but there's some flaw in it I've known a brave man fly a shepherd's cur, A wise man so demean him, drivelting idiocy Had well-nigh been ashamed on't."

To one and all we say once more, Do not throw stones.

I. E. G.

For the Reformed Church Messenger. THE DOOM OF THE WICKED.

BY REV. H. DANIEL.

"Then shall He say unto them on the left hand, Depart from Me, ye cursed, into everlast-ing fire, prepared for the devil and his angels." [Matthew xxv. 41.]

The King of glory soon shall come,
To judge the quick and dead
He'll sit upon His great white throne, The heavens and earth have fled The righteous are escorted home, But wicked men He then shall doom, To darkness, fire, and chains, To suffer endless pains. O, how awful their doom! their terrible doom! When He who reigneth, to judgment has come.

The investigation in the great judgment day will result in a broad and fearful discrimination between the two different classes of mankind, the righteous and the wicked. And as widely different as their characters will appear, so different will likewise their allotments be in the world of eternal retribution. The contrast

urably great, and as far-reaching as eternity. Those bearing the divine image, re-instamped upon them, He calls, "Ye blessed of My Father:" their blessedness being purely owing to the grace of God. Those bearing the impress of him, whose servants they were, are addressed only, "Ye cursed," for their damnation is of themselves. To His children He says, "Come, inherit the kingdom prepared for you from the foundation of the world:" to the children of the Evil One, "Depart into everlasting fire, prepared for the devil and his angels." So entirely different are the awards in reserve for the godly and the ungodly. Throughout the whole extent of God's mighty empire purity and bliss prevail, except one dark and remote region, the prison of the universe, the accursed spot to which rebels and outcasts are exiled.

As regards the origin of that dreadful state to which the wicked are doomed, it was not primarily provided for any of the human race, but for another race of beings, "prepared for the devil and his angels." This place was fitted up for those apostate spirits, as an adequate punishment for their heinous guilt. Yet being prepared for those who revolted against the government of heaven, the abode could receive any other rebels as well as they, and thus become the common receptacle of all who joined the standard of revolt against the Lord and His anointed. And the wicked, having joined the party of the Prince of darkness by doing his works, will then be associated with the devil and his angels. If sinners make themselves associates with Satan here by sharing in the same sin, they can blame none but themselves if they become sharers in the same suffering with him and his fellows. Sinners, by indulging their lusts, render their place their own; as it is said of Judas, "he went to his own place," thus these plunge themselves into the abyss of demoniac reprobation. They will inherit this punishment because they have the same character as the devil, and are, therefore, fitted to the same place, and not because it was originally prepared for them. For they who will serve the devil here must share with him in the end.

The punishment to which they are doomed is inconceivably great. Every word in their awful sentence has terror in it; like that of the trumpet at Mount Sinai, waxing louder and louder, so here every accent is more and more doleful, and exclusive of comfort. They shall be driven from the presence of Christ, which will be a far heavier doom than to be excluded from the light of the sun. It is to be deprived of happiness and hope-to lose every thing that makes heaven.

In this world they were often called to come to Christ for life and rest, but turned a deaf ear thereto; and as they would not come unto Him, they are, therefore, justly bid to depart from Christ. Here they said to the Almighty, Depart from us; then, He will choose their delusions, and say to them, Depart from Me. Depart from Me, the Fountain of all good, from Me, the Saviour, and, therefore, from all hope of salvation. I will never have anything more to say unto you, or to do with you. Whatever connection may have subsisted between Him and them in this world, where many

of them were members of His maintain their position by a train of Church, He will hold no more intercourse with them. "I know you not, ye workers of iniquity." To have to depart from Christ will be an intolerable banishment—the hell of hell.

This departure from Christ is accompanied with a curse, Depart, ye cursed. They who would not come to Christ, to inherit a blessing, must depart from Him, under the burden of a curse, the curse of a broken law. As they have loved cursing, so shall it come unto them. That curse, under which they have laid themselves, has now become their portion. They reap the fruit of their and no other than that the wicked doings. They are doomed to depart from the glory of God into everlastng fire. Theirs is a punishment of sense, as well as loss; they must happy in heaven, whilst the ungodly depart into fire, into torment, as shall be forever miserable in drinkgrievous as that of fire is to the ing the wine of the wrath of divine body, and much more so. If it be indignation without the mixture of admitted, that this is not to be taken | mercy. in a literal, but in a figurative sense, the meaning is essentially the same.

Material fire, and a literal pit, vomiting forth fire and smoke, is not at all necessary to constitute the hell of all not go unpunished. The consciences the finally and incorrigibly wicked. of men tell them this, and much The chief ingredients of their pun- more frequently and positively than ishment will be within, of the conscience, being self-condemned; and, in addition to this, the outpouring awaits them is such, that, if there of the wrath of God. The main truth intended to be taught here, was not the manner of suffering, but the certainty, and intensity of it. self-denial and sacrifice the Gospel The design was to impress the mind demands. with a suffering of the most terrific and appalling nature; and this their temporal interests are concould not be done more effectually than by employing the image of fire lading of a vessel when they are not -an allusion to the fires burning in sure, but only apprehensive of a the valley of Hinnom; for death by burning is one of the most horrible that can be conceived. But if the Word of God describes the torments of the lost by metaphors and figures of speech, it is because such is the weakness and poverty of language, that it is not sufficient to describe the realities. And the fact, that the figures used to express extreme suffering, come short of the things themselves, is sufficient to awe every mind, and lead every one earnestly to seek his salvation, in this, the day of grace. As, however, the body will be raised, and re-united with the soul, a mode of punishment will be doubtless adopted, that is suited to the whole man-calculated to make him miserable in body and spirit—they shall be banished from the presence of the Lord, and the glory of His power, to suffer the most excruciating torments in body and mind. Truly, then, will it be an awful thing to fall into the hands of the living God as an unreconciled sinner—as one who has despised so great a salvation.

Their doom will be an irretrievable one—they shall be sentenced to go into everlasting fire. Their state is, then, unalterably fixed, and hence their punishment is without mitigation, and without end. Man, by sin, has plunged himself into death, temporal, spiritual, and eternal; and if he does not become a subject of divine grace here, he will be forever miserable hereafter. The fire that fastens and preys upon immortal souls, and undying bodies, can never go out for want of fuel; and there are no streams of mercy and grace those, upon whom the awful doom is to extinguish it. Their worm dieth not, and their fire is not quenched.

By some it is denied, that future

reasoning founded on ignorance and presumption, and by violent perversion of the Scriptures. Their arguing, however, proves nothing but the earnestness of their wishes to obscure the evidence of truth. They would have it, that future punishment is of limited duration, and, therefore, it must be so. But we find the same word used by our Lord to express the duration of the life of the righteous, and the punishment of the wicked; and if the one is eternal, so must be the other. The proof, that the righteous will be happy forever is precisely the same, will be miserable forever. Hence the final sentence having been pronounced, the righteous are forever

And this, their fearful doom is they are willing to acknowledge. The misery, that most assuredly was only a probability, or even a possibility of incurring it, wisdom would justify a submission to all the The children of the world act upon this principle where cerned. They throw overboard the shipwreck; and yield to the painful excision of a limb when the preservation of the whole body is not certain, but probable, and in some cases only possible. But who can entertain a doubt with respect to the misery to which the wicked shall be doomed. The infidel, before he can lay his apprehensions to rest, and bid defiance to this sentence, must either prove, that our Lord never uttered what the Gospel affirms, or that He is not to be depended upon -a task to which he will find himself altogether unequal. Who can be ignorant of these things, unless he be "willingly ignorant." And considering the uncertainty of life, how soon may they be convinced, but alas! too late! Said Hobbes, when dying, "I yield my body to the earth, and my soul to the great Perhaps." Thistlewood, the traitor, said to one of his comrades, as ne was ascending the drop, "We shall soon know the great secret "-meaning whether there was a state of eternal retribution. What a wretched infatuation to leave the decision till the discovery and the remedilessness arrive together. Will the denial of the thing in any way disprove it? Should a criminal by some delusion persuade himself, that the assize will not be kept, and live under this impression until the fatal hour is at hand, what would it avail him? Men may reason, disbelieve, ridicule; but the scene neither slumbers, nor lingers. "The end is come! the end is come," and with it the fearful reality.

With respect to the character of pronounced, it might be presumed, that they must be persons charged with the most atrocious crimes that punishment will be endless. They dishonor human nature; that only

expose men to everlasting punishment. But, although many will be condemned for their open and positive sins, no mention is here made of flagrant transgressors. Many of them, instead of being morally degraded, were free from what is commonly called vice. They had negative virtues, and often boasted, that they did no harm, but they are sentenced for omitting the weightier matters of the law, judgment, mercy, and faith. They are condemned for leading an easy and indolent life. exercising no self-denial, in order to do good to Christ and His people. They made no sacrifices for God. They had unfeeling hearts, and tearless eyes; they never caused the widow's heart to sing for joy; they never visited the fatherless and unbefriended, to relieve their necessities. It is the decision of One too wise to err, and too faithful to misrepresent, that they are such, who, having shut their bowels of compassion towards the destitute and afflicted, give no meat to the hungry, and no drink to them that are athirst; entertaining no strangers, not clothing the naked, nor ever visiting the sick, or imprisoned, and, who, thereby neglected Christ Himself. This teaches us, that the absence of good works, the destitution of love, or the dominion of selfishness, disqualifies man for blessedness, and is sufficient, even without positive crime, to exclude him from heaven. For Christ will in that day judge the divinity of our faith, by its Christ-like humanity, its sacred mercy, according to its fruits; and condemn sinners for the omission of the good, which it was in their power to do.

The ungodly, however, will not confess to their neglect of doing good, but answer to His charge, as if no harm were done; "When saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?" This only reveals the darkness and wretchedness of their minds—that they had not learned this rule of Gospel judgment; "Inasmuch as ye did it not unto one of the least of these, ye did it not to Me." Condemned sinners, though they have no plea, that will bear them out, will vainly attempt to offer excuses. But sentence will be speedily executed: "And these shall go away into everlasting punishment; but the righteous into life eternal."

You did not clothe with raiment My poor, Did not seek their wants to relieve; Left them go begging from door to door, What can you expect to receive? For the good you refused to do, I this doom must pronounce on you: Into everlasting fire you shall go, To writhe in anguish, torment, and woe.

# CARLYLE ON JOB.

I call the book of Job, apart from all theories about it, one of the grandest things ever written with a pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from patriotism or sectarianism, reigns in it. A noble book! All men's book! It is our first, oldest statement of the never-ending problem, man's destiny, and God's ways with him here in this earth. And all in such free-flowing outlines; grand in its simplicity, and its epic melody, and repose of reconcilement. There is the seeing eye, the mildly understanding heart. So true every way; true eyesight and vision for all things, material things no less than discussion. It was, "We agree that

what we reckon gross sins would spiritual; the horse-"hast thou clothed his neck with thunder?"—he laughs at the shaking of the spear! Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind; so soft and great; as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit.

# Selections.

#### THE BONN CONFERENCE.

The Conference at Bonn to promote the reunion of Christendom, which is erroneously called in the telegrams an Old Catholic Congress, apparently only because it was suggested by Dr. Döllinger, began on Monday, September 14th. The proceedings are conducted with closed doors, but a letter appears in the Times, giving some account of what has been done. Prof. Reusch opened the proceedings with a prayer, and then made a few remarks as to the necessity of maintaining secresy concerning the transactions of the meeting. Dr. Döllinger was elected President. It was arranged that in the afternoon the English and Americans present should discuss the points in which Döllinger thought they would agree with the Old Catholics, and that in the evening the representatives of the Greek Church should do the same. This having been agreed to, the meeting adjourned till the afternoon. Among those present were the Bishop of Winchester, the Bishop of Pittsburg, the Dean of Chester, Canon Liddon; Dr. Nevin, the American Chaplain in Rome; Dr. Langdon, the American Chaplain in Geneva; the Rev. G. Broade, British Chaplain in Düsseldorf; Prof. Mayor of Cambridge; M. Kireef, Aid-de-camp of the Grand Duke Constantine, who is Secretary of the Friends of Spiritual Enlightenment in St. Petersburg; and Prof. Rhosin from Athens. There were also representatives from St. Petersburg and Moscow-Abbe Michaud and M. Quily. In the afternoon the proceedings were continued. Dr. Döllinger opened them with an address, in which he called attention to the main question of creed which separates the Western from the Eastern Church. He then submitted various propositions for consideration. They were in English.

The first proposition was, "We agree that the apocryphal, or deuterocanonical Books of the Old Testament are not of the same canonicity as the Books contained in the Hebrew Canon." This was accepted without hesitation.

The second was, "We agree that no translation of Holy Scripture can claim an authority superior to that of the original text." This, and the following, that "We agree that the reading of Holy Scripture in the vulgar tongue cannot lawfully be forbidden," were likewise accepted with slight remarks.

The fourth was equally so, that "We agree that in general it is more fitting, and in accordance with the spirit of the Church, that the Liturgy should be in the tongue understood by the people."

The fifth gave rise to considerable

faith working by love, and not faith alone, is the means and condition of man's justification before God." "Alone" was objected to on the ground that it seemed to be aimed at the English Articles of The Bishop of Pittsburg moved the amendment, that the words "without love" should replace "alone." This was agreed to, and the proposition was accepted.

The sixth was: "Salvation can not be merited by 'merit of condignity,' because there is no proportion between the infinite good of the salvation promised by God and the finite merit of man's good works." The Bishop of Winchester suggested the amendment of replacing "merit" (in italics). This was done, and the

proposition accepted.

The seventh: "We agree that the doctrine of opera supererogationis, and of a thesaurus meritorum sanctorum-i. e., that the overflowing merits of the Saints can be transferred to others, either by the rulers of the Church, or by the authors of good works—is untenable "-was commented upon at length by Dr. Döllinger. He enlarged upon indulgences, and pointed out, among other things, that Papal Bulls, according to the Papists, were infalli-

The last was accepted without hesitation: "8 (a). We acknowledge that the number of sacraments was fixed at seven, first in the twelfth century, and then was received into the general teaching of the Church, not as a tradition coming down from the Apostles, or from the earliest times, but as the result of theological speculation. (b) Catholic theologians (e. g., Bellarmine) acknowledge, and we acknowledge with them, that Baptism and the Eucharist are principalia, præcipua, eximia, salutatis, nostræ, sacramenta.'

Having concluded the discussion of the proposition, the meeting again

adjourned.

On Monday the Conference sat with closed doors, but on Tuesday strangers were admitted freely. There were also ladies present, who displayed the most exemplary patience in listening to the discussions, which, I am afraid, must have proved very tedious to many of them. Dr. Döllinger, who took the chair, also acted the part of an interpreter, translating from one language to the other continually, as the necessity presented itself. The proceedings were commenced with the consideration of the Bishop of Winchester's amendment. It was as follows:

"We agree that the way in which the words 'Filioque' were inserted into the Nicene Creed was illegal, M. Janicheff, said they were willing and that with a view to future peace and unity, it is much to be desired that the whole Church should seriously set itself to consider whether the Creed could possibly be restored to its primitive form, without sacrifice of the truth, which is expressed in the present Western form.'

The last sentence gave rise to a long controversy. The members of the Oriental Church proposed, instead of "which is expressed,"
"which may be expressed"; and instead of "the truth," "any truth." Dr. Döllinger said he would agree to that, but the Bishop of Pittsburg declined the change as one which might possibly not meet with the approval of the Bishop of Winchester, who unfortunately had been called back to England by family

to formulate the last sentence anew, and suggested the words "without intention of deciding in favor of the Oriental, or Occidental Church." This did not meet with the approval of the Anglicans, and the Bishop of Pittsburg proposed instead "without sacrifice of any true doctrine which is expressed in the present Western form." This was about to be accepted when M. Janicheff raised an objection. At this point signs of impatience were manifested, which Dr. Döllinger had to cool down. He said this article was the bridge we should be obliged to build to cross the abyss which separates the Oriental and Western Churches. Only by accepting it could they reach the place where a structure could be raised which they could inhabit together. The Greek Church were ascribing more to the question than it possessed. The words "may be" were suggested, but heatedly and impatiently objected to by the Anglicans, the Bishop of Pittsburg remarking, that "may be" implies " may not be."

M. Janicheff, who had repeatedly objected, again interrupted the acceptance of the Article by preferring "contained" to "expressed." Dr. Nevin thought it would be better to find out this time beforehand if the Russians would accept the Article thus amended. The Bishop of Pittsburg almost lost his patience, and addressed the Oriental members with an eloquence lost upon them, as they unfortunately did not understand the language in which he spoke. He said that they seemed to think his section of the meeting had some ulterior purpose in what they did, and were trying to entrap them. "How far," he exclaimed, "is any such thought from our breasts!' The fact is, the representatives from Russia speak and understand German very imperfectly, and naturally fear committing themselves while dealing with such delicate points of controversy in a foreign tongue. This was, however, not remarked by many of the English members, who, being quite unacquainted with German, seem to assume that this language is spoken equally well by all foreigners who use it. Canon Liddon objected to the word "contained," as being likely to lead to a misunderstanding in England, where it had already played a part in a theological discussion about the authenticity of the Bible. A few more words were exchanged, and the members of the Oriental Church seemed to disagree among themselves. Dr. Döllinger suggested they should consider the matter together in private; but to admit the words "without sacrifice of any true doctrine expressed in the Western form." This was put to the vote and adopted.

Is was further resolved, that a committee of five should be formed for further consideration of the Article, comprising representatives of England, America, Greece, Russia, and Germany (Old Catholic). It was suggested, that the German Protestants should also be represented. but this was withdrawn on the observation being made by a member, that the points which separate the German Protestants from all those concerned in the Conference, were greater than any which separate those concerned from each other.

Dr. Döllinger then proceeded to the propositions which were in part

my last letter I gave the eighth already discussed; the ninth is as follows:

"We agree that genuine tradition -i. e., the unbroken transmission, partly oral and partly by writing, of the doctrine delivered by Jesus Christ and the Apostles-is an authoritative source of teaching for all successive generations."

The members of the Greek Church were averse from dealing at once in a decisive manner with so important a question. However, after a little discussion, the proposition had its

corollary (a)-

This tradition is partly to be found in the consensus of the great ecclesiastical bodies standing in historical continuity with the primitive Church, shortly to be gathered by a scientific method from the written documents of all centuries, -were accepted without amendment.

The second corollary (b)-

We acknowledge that the Church of England and the Churches derived through it have maintained unbroken the Episcopal Succession, —led to some discussion. M. Janicheff was of opinion, that this could not at once be admitted, as he and his co-Churchmen had not as yet considered the question and examined the evidence which bears upon the subject. He had heard Archbishop Philarete's doubts, and the question, in his opinion, must still remain open.

Bishop Reinkens and Dr. Döllinger were both of opinion, that the continuity of the English Episcopal Succession was a settled point, and Bishop Reinkens added that Archbishop Philarete, as far as he had seen, was not well acquainted with the subject. Canon Liddon and the Bishop of Pittsburg, confirmed the latter remark, and authoritatively affirmed, that Archbishop Philarete was only acquainted with English Roman Catholic Church historians. The Bishop of Pittsburg seemed annoyed at the frequency of M. Janicheff's interruptions, and added with a little bitterness, that it would not be unprofitable, if he would devote some time to the study of the history of the English Church.

Dr. Döllinger, who always had to translate what had been said, wisely did not think it worth while to communicate any expressions likely to prove offensive to those to whom | cepted. they were applied.

Proposition 10 was then read by Dr. Döllinger. It was as follows:

"We reject the new Roman doctrine of the Immaculate Conception of the Blessed Virgin, being contrary to the tradition of the first thirteen alone is born without sin.

Canon Liddon suggested the interpolation after "reject" of "as a dogma of faith." This, however, was strongly opposed by the Bishop of Pittsburg and Dr. Nevin, the American chaplain in Rome. Canon Liddon said, though he was convinced of the falseness of the new doctrine, he still thought. as far as he could understand, in the interest of liberty a margin should be left for many who would be shut out from the Union if the original were retained. He was supported with enthusiasm by a young English Roman Catholic, who expressed with fervency his conviction of the truth of the new doctrine. Dr. Nevin replied to Canon Liddon, that it appeared to him to be for the interest

the pope had tried to put upon them. Dr. Döllinger thought they must pointedly resist this doctrine, which had been historically shown to be false. They must once for all reject it. At this point, however, the morning's sitting came to an end.

In the afternoon this Article was resumed. After some further discussion as to the wording, the Dean of Chester reminded the meeting, that they were not there to represent opinions, but to express their own individual views. He further remarked, that Dr. Döllinger had said there were many superstitions arising in Germany out of this doctrine, and that being the case, in his opinion, the words should be exactly to the point. Canon Liddon's amendment was then put to the vote and rejected.

As Dr. D llinger was about to take the vote on the original proposition, Bishop Reinkens remarked, that there was an inconsistency between the first and the last part of the wording of the Article. The words "born without sin" having been changed into "conceived without sin," the vote was taken and the Article accepted.

Dr. Döllinger then brought for-

ward the 11th Article:

"We agree that the practice of the confession of sins to a congregation or to a priest bas come down to us from the primitive Church, and that, purged from abuses and freed from constraint, it should be preserved in the Church."

The Dean of Chester was of opinion that no objection could be made to this on the part of the Anglican Church. After some remarks by M. Janicheff, this Article was ac-

The 12th Article-

We agree that indulgence can only refer to penalties actually imposed by the Church herself, was accepted without discussion.

The 13th Article:-

"We agree that the commemoration of the faithful departed, i.e. a calling down of an outpouring of Christ's grace for them, has come down to us from the Primitive Church and should be preserved in the Church."

After a few remarks from the Dean of Chester, who feared that the old corruptions which had sprung from it might arise again, it was ac-

Dr. Döllinger then brought in the 14th Clause:

"We acknowledge that the Invocation of Saints is not commanded as a duty necessary to salvation for every Christian."

This was strongly resisted by centuries, according to which Christ the representatives of the Greek Church.

M. Janicheff said it conflicted with the decision of his Church as to the necessity of invoking Saints, and he regarded the decision of his Church as indicating his duty.

Dr. Döllinger perfectly saw the difficulty, and withdrew the article. With this the meeting termi-

Wednesday was the last sitting of the Conference, the Eucharist being the subject of discussion. As neither the English nor Americans, nor these respectively among themselves, agreed with each other or with the Germans on this question, a committee, consisting of the Bishop of Pittsburg and Dr. Nevin, representing the Americans, and Canon Lidden and the Dean of Chester, on the part of anxieties. Dr. Döllinger proposed brought forward on Tuesday. In of liberty to protest against a fetter the English, had met with Dr. Döllinger and framed an article which passed over the points of difference, only containing that which all agreed to admit. The proceedings to-day were opened by Dr. Döllinger with this article. It is as follows :-

"The Eucharistic celebration in the Church is not a continuous renewal of the propitiatory sacrifice offered once forever upon the Cross, but its sacrificial character consists in this-that it is the permanent memorial of it, and representation and presentation on earth of the one oblation of Christ for the salvation of redeemed mankind, which, according to the Epistle to the Hebrews (ix. 11, 12), is continually presented in Heaven by Christ, who now appears in the presence of God for us (ix. 24). While this is the character of the Eucharist in reference to the sacrifice of Christ, it also is a sacred feast, wherein the faithful, receiving the body and blood of our Lord, have communion one with another. (1 Cor. x. 17.")

The Bishop of Pittsburg declared his entire approval of the above.

The Rev. John Hunt then put the question if it be meant by the last clause, that we receive the Body and Blood of Christ in any other sense than we receive the Body and Blood of Christ in any other acts of wor-

Dr. Döllinger replied that certainly all Churches there represented took it in another sense.

The Bishop of Pittsburg further replied by reading passages from the Prayer Book.

Mr. Hunt said he was quite aware, that the Fathers and the Reformers, even Calvin himself, had used strong language, concerning the presence of Christ in the Eucharist; for the object for which he had asked the question was to point out that, while Archbishop Cranmer had used the same language, still he explained that he meant by it no more than that in the Eucharist we eat and drink the Body and Blood of Christ in the same sense as we do in all other religious ordinances.

Dr. Döllinger said it was quite true that this was Cranmer's and Calvin's opinion, but that they could not at present discuss that ques-

The rector of Teddington suggested, that the last words of the article should be changed to "have communion with Christ and with one another." This, however, being generally considered as unnecessary and tautological, was withdrawn.

A Danish member expressed his approval of the article, and declared it was quite acceptable to the Danish Church. This Dr. Döllinger regarded as an important fact. The article was then accepted as it stood.

Dr. Döllinger then turned to Article 9, which I have already reported upon. He thought it was necessary for the clear comprehension of the article to add, commencing with the words "the Holy Scriptures being recognized as the primary rule of the Faith, we agree that genuine tradition," and so on.

Professor Rhossis, of Athens, had scruples as to accepting this, which | Sunday-school. The importance of neither he nor most others seemed to this action is augmented by the fact, be clear about, but as they were small, that this was the first time in the he agreed to lay them partly aside history of the Synod, that particular and give his qualified approval to the attention was paid to the claims of addition.

addition was agreed to.

all was finished which he had undertaken for this Conference, except the decision of some questions which lay entirely between the Germans and the Oriental Church.

The Bishop of Pittsburg and the Dean of Chester thanked Dr. Döllinger for the services he had rendered to the meeting, and the admirable way in which he had discharged his onerous duties.

M. Janicheff joined them in their expression of thanks to the Chairman. He made a proposal which was generally considered good. was that a Catechism should be agreed upon, founded on the Articles which have already been accepted, and upon those that will afterwards be accepted, and that this Catechism should be laid before the Holy Synod and the Patriarchs. He thought this would promote the unity of the Holy Church.

Dr. Döllinger was of the same opinion.

The meeting then terminated as regarded the English members.

In the afternoon a list of the dogmatic and most important canonical and ritual points of difference which separate the Eastern and Western Churches was gone through. As these are of little interest to English readers, I shall not give any account of this afternoon's transactions.

Before leaving the subject I must remark, that if Dr. Döllinger had not had an excellent acquaintance with our language, this meeting could never have been held. The calm intelligence with which he grasped the meaning of the English speakers, as well as of the other foreigners through their broken German, excited the admiration of every one. The readers of this can imagine the keenness of his intellect and his endurance when I say, that not one Englishman uttered a word of German, and not one other foreigner who spoke could express himself in German even tolerably well. When the noble, benignant-looking old man stood listening to the long, hesitating objections of many present with admirable patience and temper, he perfectly realized what I imagined to have been the appearance of those who, in the old times of the Church, were ready to suffer death and persecution in defence of what they believed to be the truth.—John Bull.

# Sunday-School Department.

The matter for this Department, is furnished by a Special Correspondent.

THE EASTERN SYNOD AND THE SUNDAY-SCHOOL CAUSE.

One of the most gratifying features connected with the late meeting of the Eastern Synod was the marked interest manifested in the Sundayschool cause. At least three sessions were spent in the consideration of several practical topics bearing directly upon this department of Church work. These discussions furnished the best evidence of a great awakening on the part of the Church to the magnitude of the work of the this institution. We feel, that the After a few more remarks, the Eastern Synod at its late meeting did its full duty toward the Sunday-Dr. Döllinger then announced that school. It now lies with the Classes | ize with the unfolding of the gospel | It is a poor plan not to know where

imitate its good example and carry on the good work so auspiciously begun, to a glorious consummation.

The resolutions prepared by a special committee of the Synod are important, as expressing the sense of the Church in regard to the relation of the Sunday-school to the Church and to the family. Its object should be to indoctrinate the children in the truth, as contained in the Heidelberg Catechism, and also to develop the spirit of true worship. Owing to a want of supervision on the part of the Church, and ignorance of its true object on the part of those, who control them, too many of our schools have occupied a position independent of the Church, and have ruled out the Catechism. These resolutions are intended to correct these evils. It is to be hoped, that they will have the desired effect.

But, perhaps, the most important action resulting from this Synodical Sunday-school meeting was the request made to the Board of Publication to appoint a committee to prepare a series of lessons for the use of our schools in accordance with the distinctive doctrines and usages of the Reformed Church. In obedience to this request, the Board has selected a committee of ministers eminent for learning to carry out the wishes of the Synod. The Potomac Synod had also under consideration the subject of the preparation of a series of uniform lessons, but it was felt, that action at this time upon a subject so important would be premature, and the matter was committed into the hands of the Sunday-school Board, with instructions to report at the next annual meeting. Thus it will be seen, that there is a general feeling in favor of such a series of lessons. We are glad, that the Eastern Synod felt, that the work could be begun at once. The sooner the better we

think. The International series has many advantages. There is something like system in it, which commends it as superior to the loose practices prevalent before its introduction. even with its advantages and though it be edited by ministers of our own Church, and recognizes the claims of the Catechism in connection therewith, it is not what we, as a Church, want, and must have in order to be true to our distinctive spirit. There is no recognition of the Church year in this series, and all attempts to combine the two must certainly fail. The unity of the International Creed—a unity based upon the gos- worth reading. There is a great of a series of lessons running through several years, based upon a unity of this kind. It must include the Old Testament as well as the New. Indeed, the Old Testament would have vastly more meaning for our children when studied in the light of the revelation of Christ than it could have by any other method. We are satisfied, that the proposed series will give general satisfaction, and will be hailed with delight. We can conceive of such a series of lessons as affording a more comprehensive selection of Scripture for pulpit preaching and yet be fully consistent with the spirit of the Church year. Thus the children in the Sundaysanctuary could be made to harmon- control of the teachers.

within the bounds of that Synod to as it comes before us in the Church year. This, we say, might be done.

But we must not stop here. What has been done has been well done, so far as it goes. Our Sunday-schools need the guiding hand of the Church. Resolutions of Synod are important, but these will not insure success unless the Classes carry the work forward and bring them to the direct attention of the consistories. The five Synods have set a good example of interest in this cause to the lower judicatories, and it is to be hoped, that its influence upon them will not be lost. It becomes the duty of the Classes to take it up vigorously, and correct, if possible, the evils that have been permitted to prevail for so many years. The field is large, and it requires much time and patient study to legislate for this interest to its best advantage. During the past year the Church has acted nobly in her affectionate care for her children. Can we expect even greater things for the present year? We sincerely hope so.

An interesting little boy, timid when left alone in a dark room, was overheard recently by his mother to say in his loneliness: "Oh, Lord, don't let any one hurt me, and I'll go to church next Sunday, and give you some money."

TEACHER TRAINING.—Rev. B. S. Everitt, at a late institute, made these three admirable points:

1. The best men and women in the church should be willing to

2. Others not competent should be willing to put themselves in a course of training.

3. Each church should have a class, composed of teachers and candidates, in charge of the pastor or some competent person, in a regular course of study preparatory to teach-

"How can we keep the young people in Sunday-school when they feel themselves no longer children?" was the question in a Sunday-school convention. "By building a wall of old folks between them and the door, so high that they can't climb over," was the pertinent answer of a sensible delegate. When fathers and mothers love the Bible-school and share its exercises, their children will not at any age think they have outgrown its advantages.—Trumbull.

Rev. George A. Peltz discourses System is a mechanical unity. What plainly in the "Baptist Teacher" on we want is a system of lessons based the subject of "Poor Superintenupon the unity of the Apostles' ding." The following extract is pel of Jesus Christ. We can conceive | deal of superintending such as he describes:

It is poor, bungling work when, having struck the opening bell, the superintendent proceeds before perfect order is secured. Wait till you could hear a pin drop. Wait in magnificent serenity and silence. Order will beget order. Then announce what you have to announce, and sail on. Some schools go off like a pack of shooting crackers. They have snap, and flash, and bang; but oh, what confusion; and the final odor is dreadful. The silent splendor of a shooting star is far more impressive. Poor superintending has more or less confusion all the way through, and especially has it more school, and the preaching of the in those parts, which are less under

to find supply-teachers for unexpected, and consequently unfilled, vacancies. Requests are flung hither and thither where a big scholar may be spied out, and generally they are declined by the more competent, and accepted by the supercilious and un
Sunday-school Superintendents and Librarians will save time and expense, and at the same time have the Library perfectly under their control, by using appreciative. Good superintending has all this matter planned out beforehand.

It is poor work to pitch in notices, speeches, rehearsals, music, explanations, reports, and even exhortations and prayers, as though one time was equally good with all others, and as though anything would do in Sunday-school. Better far is it to weigh each thing that needs to be done, see just what is in it and just where to put it, so that it may increase the power of the one impression which the lesson should make.

Poor superintending dismisses school as sheep are let out of a pen. The bar is dropped, and away they go with a leap and cry away, away, glad of freedom. Hold the school well in hand at the end. Dismiss deliberately and in order. Teach in this work that sadly unknown thing, decorum in the house of God. Poor superintending is the parent of poor teaching, and the grandparent of those twin sisters, poor scholarship and bad deportment.

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# THE "MESSENGER" FOR 1875.

From the commencement of the new year, the "Messenger" will be issued in a folio form, and special pains will be taken to make it, what it ought to be to answer properly its end, truly a family Church paper. The subscrip tion price will be \$2.00 per year, strictly in advance, and for \$5.00 strictly in advance, it will be sent for three years. Let all its friends exert themselves in its behalf in their respective neighborhoods, and thus add largely to its subscription list. It will be a good work not only for the Reformed Church, but also for the interests of Christianity itself.

# "GUARDIAN" FOR 1875.

With the incoming year, the character of this monthly will be somewhat changed. A portion of its pages will be devoted to the interests of Sundayschools. Among other things, it will contain a series of Lesson Papers, in accordance with the distinctive doctrines of the Reformed Church, prepared agreeably to the instructions of

The following are the terms for the coming year: One copy, one year, \$1.50, strictly in advance. When sent to one address, five copies for one year, for \$7.00; ten copies, for \$13.00; twenty copies, for \$25.00; and thirty copies, for \$36.00. In each case the money must accompany the orders. The Lesson Papers, on separate slips, which will contain the lessons for the month, will be sold at 75 cents per hundred copies, and one cent each for any less number.

### POTTER'S COMPLETE BIBLE EN-CYCLOPEDIA.

Eight additional numbers of this important work, which is published by John E. Potter and Company, of this city, at fifty cents per number, have been issued. They run from the twenty-fifth to the thirty-second, and commence with the article on "Jeriel," and end with that on "Patricians." The work forms A Universal Dictionary of Biblical, Ecclesiastical and Historical Information, from the earliest times to the present day, and is edited by Rev. William Blackwood, D. D., LL.D., the year; the grace which garners in work of extending and fostering a spirit held in Salem Reformed Church

author of a number af valuable works. It contains also valuable contributions from other eminent divines, and is illustrated with nearly three thousand fine engravings. It is printed with fair type on good paper, and will prove a valuable addition to every well selected

#### THE GUARDIAN.

The December number of this monthly has made its appearance. It contains articles on the following subjects: "Step in Advance;" "Sorap of the Guardian's History;" "The Boyhood of a Pious Dreamer;' "Brilliant but Useless;" "Schleierm cher at the Grave of His Son;" "Death of Venerable Bede;" "Seasonable Sadness;" "David and Orpheus;" "The Library of Paul." A large proportion of the articles have been furnished by the Editor. The number, in point of interest and ability, well sustains the general excellent character of the work. It closes the twenty fifth volume. With the commencement of the next volume, the "Guardian" will undergo some important changes, to which reference is made elsewhere, and has also been made in previous issues of the "Messenger."

#### THANKSGIVING DAY.

This National Holiday was pretty generally observed throughout the country. In this city it was a day of more than usual quiet, nearly all the busis ness places having been closed. In the morning, services were held in most of the churches, and also in some of them in the evening. In a number of cases, several of them united, and thus secured respectable audiences. From the reports of some of the sermons delivered on the occasion, published in our dailies, we infer, that they partook of a peculiarly earnest character.

We worshiped in the Heidelberg Reformed Church, in the services of which several of our Reformed churches united. A short sermen was preached by the pastor, the Rev. W. C. Hendrickson, in which he referred to the several grounds for thankfulness. He was followed in brief and appropriate addresses by the Rev. Messrs. Klopp and Dubbs. The exercises were interesting, and engaged in with hearty goodwill by the people. Good, we believe, will result from them.

The remarks we made, when the President's Proclamation first appeared, in reference to its studied ignoring of Christianity, has, we understand, elicited some comments from the secular press. We are glad to be able to append the following beautiful extract from the proclamation of the Governor of Massachusetts, as a counterpart to that of the President. It has in it a proper recognition of Christianity, and forms one of those noble exceptions to the general character of such public documents, with which we are oceasionally favored:

"Let us praise God, and render thanks for all His mercies, the daily bounties of His providence, the beauty of His smile in the changing seasons of

our homes the treasures and enjoyments of domestic life; and, above all, for the higher hopes and aspirations which spring from the gospel of our Lord and Saviour Jesus Christ. With a gratitude proved genuine by the generosity and kindness kindled in our hearts towards the poor and the suffering, the outcast and the oppressed, the weak and the criminal, let us strive to merit at last the Divine approbation: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' "

## A PLEASING EPISODE.

A pleasing episode occurred in con nection with the proceedings of the German Philadelphia Classis, at the late special meeting. The Rev. Dr. N. Gehr has long been highly esteemed by his brethren in the ministry, and has in various ways rendered important services to the Church, especially in connection with the publication of the "Reformirte Kirchenzeitung," during the past year It was generally felt, that some tangible expression of regard was due him.

Hence the brethren, in connection with some friends, quietly gathered funds, and purchased a handsome gold watch. This was presented to him, without any knowledge on his part, that such a mark of respect awaited him, by the President of the Classis, the Rev. Dr. J. G. Wiehle, accompanied by a brief but neat address, at the opening of the session. The surprise was complete, and elicited from him an appropriate acknowledgment of the honor and favor conferred. The watch is from the well-known Howard manufactory in Boston, and cost \$170. It bears an appropriate inscription, expressive of the source from which the gift was received. The whole was a mark of esteem richly deserved and worthily bestowed.

### INNER MISSIONS.

A desire has been expressed by a number of our ministerial brethren, to have a system of inner missions inau. gurated in our several Classes, during the approaching winter months. The idea is to have four or five neighboring pastors unite in holding a series of daily services, which shall continue through a week or longer, in their several congregations successively. The services shall have special reference to the religious instruction and spiritual improvement of the people. They are, of course, to be conducted in strict accordance with the principles and usages, which prevail in the Reformed Church.

The idea we regard as a good one. It is, at all events, worthy of serious consideration. If our brethren in different sections of the Church can cordially adopt it, and earnestly engage in the discharge of the duties it will impose, we doubt not that much good will result from it The feeling, we are gratified to be able to say, is becoming more and more general, among the ministry as well as among the laity, that it is time the friends of the Church lay aside all angry personal controversy, and enter fully and heartily upon the of earnest and devoted piety. in this direction would do more than any other agency that can be employed, in thwarting the efforts of the disturbers of our peace, and placing the Church in a proper light before an enlightened Christian world.

# ST. JOHN'S REFORMED CHURCH, CHAMBERSBURG, PA.

We learn from the "Reformirte Kirchenzeitung," that the Rev. H. Hanhart was installed pastor of the St. John's Reformed Church at Chambersburg, on the 17th of October, by a committee of the Mercersburg Classis. The committee consisted of the Rev. D. Y. Heisler, Dr. P. S. Davis, and S. B. Schaefer. The editor furnishes the following brief history of the congregation, which we know to be correct.

It was organized as an independent congregation at the close of 1840, by the Rev. G. Mertz, out of material which came from the old German congregation in the place. It subsequently became vacant, and was afterwards served one year by permission of the Mercersburg Classis, by the Rev. Dr. N. Gehr. As, however, the congregation evinced no inclination to place itself in regular connection with some ecclesiastical body, the Rev. Mr. Gehr discontinued his services. It then called the Rev. Otto M. Brickmann, who at the end of the year removed to Baltimore and connected himself with the Swedenborgian Church, and is at present laboring in the interests of that Church in Allentown, Pa.

The congregation was then served for a time by various pastors. It eventually connected itself with the Synod of the Reformed Church, and was then for a time regularly served by the late Rev. Dr. B. S. Schneck. During an interval, in which Dr. Schneck edited the "Reformirte Kirchenzeitung," the Rev. Dr. G Seibert was its pastor. After he withdrew from it, the Rev. Dr. Schneck again took charge of it, and continued its pastor until his death.

The congregation has ever been small in point of numbers, and has had to contend with many difficulties. There were, however, a number of excellent members connected with it, and in the course of time, quite intimate relations came to exist between them and their pastor. It is hoped that the congregation will grow and prosper under the ministrations of him, who has been recently placed over it.

# A GERMAN SYNOD IN THE EAST.

As was announced in the report of the proceedings, the Synod at Bethlehem, Pa., made provision, with the concurrence of the Synods of Pittsburgh and the Potomac, for the organization of a German Synod, to be composed of the German Philadelphia, New York, Western New York, and German Maryland Classes. The German Classis of Philadelphia, at its late special meeting, accepted the action of Synod, and took measures to carry the organization into effect.

The meeting for organization is to be

this city, on the 12th of January next, at 71 o'clock, P. M. The Consistory of each congregation in connection with the Classis is requested to elect a delegate, primarius and secundus, to attend said meeting. It is to be hoped, that the measure will meet with the general concurrence of our German brethren, and that they will be enabled to enter into the contemplated organization, under circumstances which will augur favorably for future prosperity.

# OUR PUBLICATION INTERESTS.

A statement has been publicly made in a certain quarter, that the " Messenger" and "Mercersburg Review" have been issued by the Publication Board for a number of years, atan annual cost of nearly or quite \$3.000 a year more than the receipts. Hence the partial embarrassment, under which the Board has labored during the past year. The author of this statement has drawn largely upon his imagination for his

The receipts for the "M ssenger" have not been short of the expenses of publication, as represented. Although its patronage has not been as large as it ought to have been, yet, as stated in a previous issue, during every year prior to the past, its subscription list has received some additions, with a single exception, since it has been published in this city. During the past year, it has suffered some decrease, along with all similar papers, from the special pressure of the times.

So far as the "Review" is concerned, it is true, the actual receipts have failed to cover the expenses annually incurred. The annual deficiency, however, has not been large, and is partially covered by outstanding dues, and will be more than covered in the course of time, by the sale of the surplus copies, for which there is more or less demand from year to year. The Board, moreover, will be hereafter relieved from even the temporary outlay in the issue of this publication, its subscription list, as already announced, having been transferred to private individuals, who will issue it in future upon their own responsibility.

The temporary embarrassment of the Board has proceeded from other causes, which have been made to bear with more than usual weight, by the unusual stringency of the times during the past year. The Board, as has been stated, sunk \$8,000 during the last eight or nine years in publishing the "Kirchenzeitung." This alone was a heavy item. The Sunday-school papers, though now barely self-sustaining, were published at a loss during the first years of their existence. In addition to this, a house for the use of the Publication Board, has been purchased under the instructions of Synod, for the payments made on which no provision had been made. It must be remembered, that funds are also expended in stereotyping books needed by the Church, which become remunerative only in the course of time. A considerable amount is likewise necessarily absorbed from time to time in the capital, against which there is a large offset in the shape of assets.

When we look at the facts stated,

and then remember the heavy loss the Board sustained in the destruction of its Publication office, with all its effects, at Chambersburg, Pa., by the Confederate army, which was only partially provided for in what was afterwards contributed by the Church for relief, the wonder is, that the Board has succeeded, in view of special surroundings, in getting along as well as it has done. Besides this, its present embarrassment, it is believed, will only prove temporary. This will certainly be the case, if the Church will come properly to its help, as we have reason to believe it will. If once safely through the present crisis, and the measures adopted by the Board in reference to the future, shall be heartily seconded by the Church, its prospects will ere long be brighter than they have ever been in the past. For such a consummation, let all the true friends of the Church earnestly labor, as well as most devoutly pray.

# THE REFORMIRTE KIRCHENZEI-TUNG AND THE GERMAN PHIL-ADELPHIA CLASSIS.

The German Philadelphia Classis held a special meeting in Zion's Reformed Church, in this city, on the 12th instant. The main object of the meeting was to take into consideration matters relating to the "Reformirte Kirchenzeitung," and to provide for its future publication. As is known to our readers generally, previous to the commencement of the present year. this paper was issued by the Publication Board of the Church. When first published in this city, the receipts on account of the paper were barely sufficient to cover the expenses.

For some years, however, there had been a demand for a German paper in the East, to meet the special wants of the Pennsylvania Germans. This was resisted for some time. At length, however, permission was granted by the Synod, at Lewisburg, in 1865, to issue such a paper, over against the remonstrances of the Editor of the "Kirchenzeitung," who looked upon the measure as necessarily interfering with the interests of the "Kirchenzeitung," if not endangering its very existence. A few years afterwards, he resigned the Editorship, and was succeeded by another, who edited it with acknowledged ability, if not as decidedly in the distinctive spirit and interests of the Church, as many desired.

From this period, and for some time before, the "Kirchenzeitung" gradually lost in patronage, being largely supplanted by the new paper, issued under the title of the "Reformirte Hausfreund." It soon became an annual expense to the Publication Board, and the burden in this respect, increased from year to year, until it became too great to be any longer borne. In the course of eight years, the expenses exceeded the receipts to the amount of over \$8,000.

In the circumstances indicated, the Board gladly accepted the offer of the German Philadelphia Classis, for whose interests the continuance of the paper was of vital importance, to undertake

commencement of the present year. Their experience thus far has taught them, that, although some addition has been made to the subscription list, and the editor and book-keeper have rendered their services gratuitously, its present income will not cover expenses.

In existing circumstances, the Classis has wisely concluded to issue the paper hereafter semi-monthly, at \$1.00 per year and postage, and will return to the weekly issue, only when the increase in the subscription list shall justify it. The "Hausfreund could not have been made to cover its expenses, had it not been issued only semi-monthly, and the editorial work on it performed without cost. As much expense is thus saved, we have no doubt, with the energy and force our German brethren will bring to bear upon it, the paper will hereafter be published without loss to the Classis.

# THE EFFORT AT UNITING THE REFORMED CHURCHES.

In our last issue, we published an account of the proceedings of the joint committees of the two Reformed Churches on the subject of union. The result reached did not disappoint us, as those of our readers, who remember the views we expressed a few years ago, when this last movement was inaugurated through the instrumentality of our brethren in the West, might readily infer from them. We felt thus, not because we did not regard a union as very desirable, if it could be effected on proper terms, but because our experience, in connection with previous union movements between the same parties, had satisfied us, that the matter was wholly out of the question.

The main obstacles, indicated in the report adopted by the joint committees, to the effecting of the union, had been developed before. Whilst the two Churches could unite on the broad platform of the Heidelberg Catechism, could this have been made the sole basis of union, there are divergencies outside of this, in regard to the interpretation of certain doctrines and general church life, as expressed in religious customs and modes of worship, which it would be difficult, if not impossible, for either or both parties to ignore, as would have to be done, to make an organic union possible. No one was more enthusiastically in favor of union than we were years ago. Our ardor on the subject has, however, long since been cooled by our experience in connection with the earlier movements in this direction, to which we have referred.

In the circumstances, it will be decidedly best for both branches of the Reformed Church, to work separately in their distinctive spheres, still keeping up the special friendly relations which have subsisted between them from their earliest existence in this country. We were pleased to learn, that the conference was conducted with the utmost degree of propriety, and that whilst existing differences soon became palpable, the most kindly Christian feelings were evinced towards each other by the members of the two committees. We

ingly been issued by them, since the spirit, in which the "Christian Intelligencer," the organ of the Reformed Church of America, refers to the sub-

> It is to us, however, a source of regret, that quite a large portion of the outside religious press, has made this conference the occasion of indulging in offensive and ill natured remarks, in reference to our branch of the Reformed Church, drawing, as usual in such cases, largely upon their imagination for the material, which enters into their gratuitous aspersions. We are satisfied our brethren of the other branch of the Reformed Church entertain no sympathy with these ebullitions, especially as some of them do not hesitate to represent them as standing aloof, in the hope, which we are sure, if cherished by any one, will be disappointed, that our Church will ere long be rent into fragments, and that they will then profit by our misfortunes. When will those, who are constantly ringing the changes on the word "Evangelical," learn to evince towards their brethren. the first principles which must enter into every form of piety, which can claim to be truly Christian?

### THE FORCE OF INFANT BAPTISM.

In our intercourse with Christians of various denominations years ago, we were often impressed with the stress, which many of them, especially those whose religion was of the pietistic stamp, laid upon the presence of what they regarded as evidences of a change of heart, a possession generally admitted to be indispensable to heirship in the kingdom of heaven. These evidences consisted mainly of a series of subjective experiences, largely made up of feelings and emotions of a pleasurable sort, dependent in great measure upon special surroundings, and the condition of the physical system at the time. Hence, they scrupulously avoided saying anything to their children, or to others upon whom they wished to press the claims of religion, and the relation in which their baptism placed them to the Church, about their duty, growing out of this relation to, assume for themselves by a public profession of religion, the obligations which had been assumed for them by their parents or sponsors.

They were prompted to this course, by a lively apprehension of the terrible evil attached to a connection with the Church, without the possession of that which Church-membership implies, and the great danger of forming this connection in the absence of the peculiar subjective experience, which they regarded as indispensable to qualify them for the discharge of its duties and the enjoyment of its privileges. Hence they either entirely ignored the divine ordinance of baptism, or at least robbed it of its special significance and force. The Church, in their view, was no divine organism, including within itself special powers and forces, for the accomplishment of its great and glorious ends, but at best a mere association of individuals, under established regulations for the mutual, spiritual protection and benefit of its members, differing only from ordinary beneficial its future publication. It has accord- are also gratified, to observe the kind associations, by the nature of its ends, and the fact that it was organized un der special divine sanction.

This view of the nature of Christianity has not failed to bear its legitimate fruit. Individuals have been led thereby to remain out of the fold of Christ; or when they did enter it, to decide as to their saving relation to the Lord Jesus Christ, by their mere subjective feelings without reference to its fruit in their lives. They have accordingly entirely overlooked the fact, that Christianity is the introduction of a new order of life into the world, for coming into possession of which its Divine Author has established special instrumentalities, and that it pervades the whole being of those, who possess it, and fails not to manifest its presence in all their life and conduct. It is gratifying to meet with evidence, that these erroneous views of the nature of Christianity are gradually giving place to others more Scriptural and substantial in their nature, and that in quarters, in which it would be least expected. As an exemplification of that to which we refer, we append the following brief article which appeared in the "Congregationalist," under the significant caption: "Given to God:"

"Mrs. Ambrose had been a wife and a mother several years, when the power of divine grace led her to take upon herself the vows of God. Believing it the privilege of true believers, she presented her only child for baptism, claiming, with faithful Abraham, covenant blessings.

To the little six year old Ella, this ordinance was a solemn and mysterious performance. 'You have been given to God, my dear,' answered her mother, in reply to her many inquiries upon the subject; 'so you must be a good girl.'

'Then I belong to Jesus, do I, mamma?' And the dark eyes grew luminous with a new light. And from this hour the claims of God seemed ever present to the mind of the child. Often some slight offence would send her weeping to her mother's arms, and to the throne of grace with earnest cries for forgiveness.

While yet a child, the Spirit of God was poured out upon the community where she lived! Among those who sought the Lord with all the heart, was Ella Ambrose. Happy in finding her Saviour, she wished others to enjoy the same, and immediately began to labor for those about her.

Nearly half a century has passed away, each year bringing some new manifestations of that love which so early won her heart, and strengthening the conviction, that the agency most effective in bringing her to Christ was the knowledge that her mother gave her to God."

Christian parents, who have given their children to God in Baptism, cannot too early remind them of the relation they thus sustain to the Church, and of the obligations, as well as privileges, attached to it. They should constantly hold up these things to their view, and earnestly seek to impress them upon their hearts, ever enforcing all their teachings by exemplifying their practical influence in their own life and conduct. Were this to be generally done, the instances of children of Christian parents remaining

outside of the Church after they attain to years of maturity, would be less frequent than they are. Let all then, whom these things concern, lay them seriously to heart, and in that event, we may confidently look for the most happy results.

# THE LICK TRUST, AGAIN.

In our last issue, we referred to this Trust, and copied the remarks of the "Philadelphia Inquirer" in reference to it. We now append the following in reference to the same subject, copied from the "Christian Union:"

"Mr. James Lick has to all appearance avoided the mistakes made by his fellow millionaire. It will be remembered, that a few months ago he gave a deed of his entire property to seven trustees, the property to be sold at auction, and the proceeds applied to certain specified schemes, charitable, artistic, and scientific. The auction sale has just taken place after due notice, and, in spite of the dullness which prevails in real estate, the sum of two million dollars was received by the trustees for a part only of the property. This will serve to carry out most of his plans; and we venture to hope, that no one save the heirs will grudge the old gentleman the satisfaction which he must feel at the fulfillment of his wishes. He now becomes a pensioner on his own pay-roll, and it is said, that his annual allowance is far larger than it would have been according to the original plan. He narrowly escaped being convicted of illiberality in this particular. He is seventy-eight years old now, with a fair prospect of living to see some, at least, of his projects carried out."

### THE EFFORTS FOR RELIEF.

Our readers will find, in its proper place, an acknowledgment of the receipts of additional contributions for this object. These, we trust, will continue to be followed by others, until the aggregate will be sufficient to accomplish the end in view. Let the contributions be general, and in each case, according to the ability and will of the source, and there will then be no doubt as to the result. All contributions are thankfully received, whether large or small, and will be regarded, as a measure of the appreciation of the work, which the Board is laboring to carry forward in behalf of the Church. The more general the interest manifested, the greater will be our incentive to persevering effort, and if possible, to increased diligence and activity. The responsibility of our failure or success, it must be remembered, rests upon the Church, as well as upon those appointed to perform her work.

### SUNDAY CONCERTS.

We notice, that several of these concerts have already been held in the city of New York. Of course, other cities will have to fall into ranks, and do likewise. They are called "sacred" concerts, and with this word attached to them, it is thought that they are justified. It is to be hoped, that the moral sense of the Christian world has not yet become quite so obtuse as not to detect the wicked purpose which is here had in view. The sacredness of the Lord's day is evidently the point of attack, and gradually to destroy this, in the feelings of the communities, is clearly the ultimate design.

It is not the intention, in these socalled "sacred concerts," to cultivate the spirit of worship. The direct end aimed at, is amusement. It is the opera of Saturday night, carried over into Sunday, and the purpose in the last is the same as in the first-amusement, fun, frolic. We hope the Christian sense everywhere will be fully awake to this insidious encroachment. Sacred concerts are out of place on the Lord's day, and they ought, at once, to be rebuked. Even were nothing beyond these contemplated, they would be evil, and tend to evil. It is plain, however, that this is only the entering wedge for something still more at variance with sacred time. How long would it be before the opera would follow? and would the theatre be content to be limited to the six days of the week?

Therefore, we say, let these sacred Sunday concerts be nipped in the bud. Let the hypocrisy that underlies them be exposed. Let the moral sense of every community express itself against them in a clear and decided manner. The fire, though partially disguised, is a dangerous one, and all the more so, because of the concealment. It aims at the destruction of the Sunday altogether. We say then to every lover of the Sunday, and of the sanctuary, as you value these, watch and pray, that they be not thus ruthlessly invaded and heartlessly desecrated by what is called the "sacred concert."

# For the Reformed Church Messenger. A SUNDAY-SCHOOL CONVENTION.

The Annual Meeting of the "Franklin County Sunday-school Convention" was held in Chambersburg, Pa., on the 17th, 18th, and 19th instant. The sessions were well attended both by delegates from the Schools scattered over the county, and by the citizens of Chambersburg. The discussions were earnest and dignified, and throughout characterized by a kindly and conservative spirit.

One feature of the Convention was especially gratifying to many of those in attendance, namely, the general feeling, that the Sunday-school should sustain a more intimate and friendly relation to the Church, than it has, in some instances, sustained in former times. The duty of parents, especially Christian parents, to attend personally to the religious instruction and training of their children at home, instead of shifting this heavy responsibility over on the Sunday-school, was universally felt and solemnly affirmed. Repeated references were made to the covenant relations of the children belonging to Christian families. This, also, seemed to be a favorable omen, promising much good in the future. Upon the whole, we had a very pleasant meeting, characterized by the best of feeling, and conducted with much energy. Its next meeting is to be held in Greencastle, Pa.

# NOTE EXPLANATORY.

My account rendered to Synod as Treasurer, was made out up to October 13th, whereas Synod did not meet until the 21st. The reason for this was, that I was about starting West, to be absent for about a month. In the account, Philadelphia Classis and the German Philadelphia Classis appear as in arrears, while they both paid in full on Oct. 16th, which did not appear in the account rendered to Synod, for the reasons above stated.

I make this statement in justice to these Classes.

GEO. W. HENSEL, Treas. of Synod. Quarrysville, Pa., Nov. 20th, 1874.

For the Reformed Church Messenger.

# ALUMNI ASSOCIATION OF THEO-LOGICAL SEMINARY.

At a meeting of the Alumni Association of the Theological Seminary, held on the 13th of May, in the College chapel, at Lancaster city, a committee, consisting of Rev. C. U. Heilman, Rev. S. R. Fisher, D. D., and Prof. W. E. Krebs, were appointed to collect the Minutes of former meetings and all old records of interest to the association.

Persons having in their possession any such records, or any knowledge of them, will please communicate the fact, as speedily as possible, to one of the members of the above committee.

A MEMBER OF THE COMMITTEE.

For the Reformed Church Messenger.

# DEATH OF MRS. REV. H. MOSSER.

The Consistory of the First Reformed Church, of Reading, have taken the following action upon the death of Mrs. Mosser:

The Consistory of the First Reformed Church, of Reading, desiring to record their sympathy with the pastor, Rev. Henry Mosser, in his recent severe affliction, by the loss of his beloved wife, and to express their high appreciation of her many excellent and amiable traits of character, therefore,

Resolved, That, in the death of Mrs. Mosser, under circumstances of peculiar sadness, the sudden bereavement falls with grievous weight upon her husband and children, to whose interests and welfare she was at all times so unselfishly and warmly devoted. Her tenderness of affection, and piety of heart and life will ever illustrate to them a shining example of the virtues and graces of a model Christian wife and mother, and consecrate her memory with an especial sacredness. In this great domestic affliction, we extend to them our most profound and sincere personal sympathies, tenderly commending them to the divine Source of all comfort, for grace to sustain them in their dark hour of affliction.

Resolved, That in the peculiar and exacting relation of helpmate to the pastor of a large congregation, she exhibited qualifications at once admirable and exemplary, as a " Mother in Israel." Her walk and conversation were well calculated to enlarge and effectuate the Christian influence of the shepherd of the flock. By the

modesty and anniability of her demeanor, and the activity of her zeal in the furtherance of the cause of our common Lord and Master, she challeged the respect and commendation othis people, by whom her many gts and graces will ever be gratefully ad affectionately cherished.

Resolved, That a copy of these resoutions be presented to the family of he deceased, and also to the several papers of the Reformed Church for publication.

"Ach! die Gattin ist's die theure, Ach! es ist die treue Mutter, Die der schwarze Furst der Schatten Wegführt aus dem Arm des Gatten Aus der zerten Kinder Schaar, Die sie Blühend ihm gebar, Die sie an der treuen Brust Wachsen sah mit Mutterlust— Ach des Hauses zarte Bande Sind gelöst auf immerdar; Denn sie wohnt im Shattenlande Diedes Hauses Mutter war; Denn es fehlt ihr treues Walten, Ihre Sorge wacht nicht mehr, An verwaister staette Schalten Wird die Fremde liebeleer."—Schiller.

> JAMES BELL, Jos. S. HOYER, Committee. A. J. FISHER.

#### CHURCH ITEMS.

Overton, Pa.—At the? Fall communion in this mission, of which the Rev. Jos. H. Schlappig is pastor, six persons were added to the church, five on certificate and one on profession of

Harmony, Pa.—Nine persons, all heads of families, were added to this charge, of which the Rev. F. A. Edmonds is pastor, at the late commu-

New Madison, Ohio.—Rev. L. M. Kerschner has accepted a call from this charge. His post-office address is changed accordingly.

Wooster, Ohio.—At the late communion, held in the Church at this place, of which the Rev. H. Hilbish is pastor, eight persons, all heads of families, were added to the Church.

Highland, Ohio.—Thirty-nine persons were lately added to this charge, thirty-two by confirmation, seven of whom received adult baptism, and seven on certificate.

Somerset, Pa.—At the communion held in this charge, of which the Rev. A. E. Truxal is pastor, fourteen persons were added to the church, namely, eight at Saners by confirmation, and six at Centreville, three by confirmation and three by renewal of profession.

Oley charge, Pa.—At the communion held in the Holl church of this charge, of which the Rev. P. P. Hoffman is pastor, twenty-five persons were added to the church.

# ALMANACS FOR 1875.

The Almanacs, both English and German editions, will be sold at the following prices:

1 doz. copies, 2 75. 5 25. 50 copies, 100 **.**7 25. 144

When sent by mail, eight cents per dozen are to be added for postage. The charges for freight are to be paid by those, to whom they are sent by express. A single copy sent by mail, on the receipt of ten cents.

Address Reformed Church Pub-

Philadelphia.

# Miscellaneous.

# FAITH IN A PARENT.

"My father always does right; he never did anything wrong." So I heard the other day my little nephew, John's youngest—about five years old—exclaim. Comparisons had been made between different members of the family, and some one teasingly said something about his father, which called forth that emphatic announce-

Now I do not think that Freddy's opinion would exactly be borne out by facts. I have known John some years; at least, I have summered and wintered with him, and while I can testify that he is, on the whole, a pretty good fellow, yet candor compels me to say, that he is not perfect. I am afraid that, were I to tax my memory a little, I could tell of several instances where he did wrong. But I did not say so to Freddy. rather took it as a beautiful evidence of the boy's faith in his father. It made me think a little about the four words that I have put at the head of this paper.

I remembered the look of solemn surprise with which my young sisterin-law caught the idea, that she, as a mother, was standing in the place of God. Indeed, I did not wonder at it. When you have it vividly before you, that you are for the time a divinity to your child, that parent must be hard or stupid, who is not profoundly impressed by the thought. The first face that the baby looks into is his mother's, the first divinity that he worships he sees beaming upon him from her eyes.

So, too, the first acts of faith he puts forth are toward her. He trusts her implicitly by the very fact of his being her child. His faith in her is simply the growth of the circumstances in which he is found. He believes in mother and father by his very nature. He is not taught to trust in them; he does not have to learn that faith; it is a part of his being. He considers them, as far as he is able to think at all, just the wisest and the strongest and the best.

You see that little one turn away from you, as you invite him to come to you; you see how he buries his face in his mother's neck. Did you ever think what that means? You are probably a great deal stronger, perhaps a great deal wiser, and possibly a great deal better than that mother, but he rejects you and holds to her. Why? Because he has faith in her, and not in you. 'Hitherto she has been true to him, has not deceived him, has kept, defended and blessed him, and so he instinctively turns to her.

But will it be kept? Will the boy keep on having faith in his mother, and will that faith be bearing, by and by, its all-precious fruits? That will depend on the mother herself. She has all the vantage ground. Nature -no, rather God, the Creator, -has implanted that faith in the infant's bosom. If it die out, it will be because the parent has destroyed it.

By and by—and it will not be long—the little one will need more than a blind instinct to keep the faith alive. He will be looking at qualities, words and acts, and will put judgment in the place of instinct. He will, if he trust, if he have faith at be funny; I should like that," the LICATION BOARD, 907 Arch Street, all, have it because he sees and re- little girl exclaimed: and her eyes cognizes that on which his faith may danced with glee as her father put so sad and patient, and the poor lit-

lean. He must have, in these succeeding days, truthfulness, evenness, honesty; he must have gentleness, kindness and firmness; he must have some stable things in character; he must hear words that mean always the same; he must see acts that are right. If he does not, then by an unseen but inevitable necessity the faith will die out. Alas for him, and alas for father and mother, when that time has come!

So, in this sober talk, I say to you, young fathers and mothers, remember that this little one whom you hold so fondly, and whom you see holding to you so tightly, will never let you go if you but show yourself worthy of perpetuated confidence.-

Chris. Weekly.

## OVER-FAMILIARITY.

One of the greatest pastoral and ministerial mistakes is that of overfamiliarity. Great freedom in families in the way of jesting, teasing, and creating much laughter, results in much harm. It may seem to popularize one for a time, but it breeds contempt in the end. It soon breaks a pastor's influence, and makes his example most harmful to religion. Men's spiritual interests are not to be trifled with, and the preacher who thinks of nothing higher than funny speeches to the parents, teasing the children, and creating boisterous mirth among the larger boys and girls, is a ministerial trifler. We should regard his frequent presence in any home as a calamity.

All that familiarity that carries with it an air of giddiness and spiritual recklessness, is not only unministerial, but unchristian and harmful. That freedom, too, which intrudes itself uncouthly upon the sacred relations of pastor and people, is repulsive to refined feelings, and will, sooner or later, become disgusting and insufferable. Instinctively the social nature demands and endures none but respectful approaches and kind and tender regards. It will not bear assault, rudeness, and rough caresses. The minister that makes the mistake of trying to bolt into people's hearts and tramp about like a blind beast upon a bed of pansies, will soon fail in his pastoral relations. He may be too obtuse to discern the source of his defeat, in which event there should be some friend frank enough to lay before him his impropriety of conduct.—Exchange.

# Children's Peyartment.

## A BIRTH-DAY STORY.

"Papa," said Lucy Morrison, at the breakfast table, one morning, "did you know I was to have a birth-day to-morrow?"

"You don't say so!" said the father, pretending to be surprised. "Then I suppose you expect a birthday present?

"Oh, of course, I always get one," Lucy answered, confidently.

"But I am afraid I shall not have time to buy you one to-day," said her father. "How would you like to have the money and choose your own present?"

"Oh, papa! I think that would

his hand into his pocket and drew out four shillings.

"There, you may spend those just as you please," he said. "And I hope you will be able to show me to-morrow, that you have not spent them foolishly."

Lucy took them and put them away in her own little purse. She felt very important at the idea of having four whole shillings to spend as she chose; and she had many consultations at school that day, with her particular friend, Sophia Graham, as to what should be bought with it. Finally they decided, that a certain little workbox, which they had often admired in the window of a certain shop, would be the best possible investment. So, as soon as school was out, they started off together to make the

The fancy shop was some distance off, and before they reached it, they had to pass a group of houses, where a number of poor families lived. There was always a crowd of children tumbling about the pavement in front of those houses, dirty little ragamuffins that Lucy had pitied many times, they seemed so neglected, and uncared for. To-day they seemed more of a crowd than ever; and as the little girls drew near, they heard a pitiful cry from the crowd. A forlorn-looking little boy sat flat on the ground, in a puddle of dirty water, and strewn around him were the pieces of a broken

Lucy never could bear to pass anybody in distress; so, although Sophia would rather have gone on, she stopped to inquire kindly what was the matter. A dozen clamored at once to tell her.

pitcher.

"He's broke the pitcher, ma'am, going to the pump, an' he's crying cause he'll get a beatin' when he gets home."

"Oh, I hope not. Your mother won't whip you for that," said Lucy, compassionately.

"Indeed, an' she will, then. He'll catch it, sure!" said a little girl standing by, with a rude laugh; and the others chimed in, "Won't he catch it? Oh, my, he will!" while the poor little victim sobbed and cried more bitterly than ever.

"Would she whip him if he bought another pitcher?" asked Lucy, turning to the big girl. "No; but he can't buy another

pitcher, he ain't got any money." "Then I'll give him some," said Lucy, and before Sophia could interfere, Lucy had put one of the shillings into the little boy's hand.

"There, now go and buy your pitcher," she said quickly, and hurried on without waiting to be thanked.

"What a good goose you are," said Sophia. "Now, you can't buy your work-box."

"Oh, I don't care; I can get something else," Lucy answered gaily, "I've got three shillings

Some way one shilling slipped from her fingers. She sprang to eatch it, but a poor woman with a baby in her arms, stooped down and picked it up before Lucy could reach the place.

"Here, miss, I did not mean to keep it. I only picked it up for you," she said, holding out the money, as Lucy approached her.

There was something in her face

tle baby's pinched looks, that touched the world could not make a grain of Lucy's compassion once more.

"I don't want the shilling, you may keep it," she said impulsively. "Buy your baby a frock with it;" and she ran away before the poor creature could even say, "God bless you!"

"I never saw such a girl as you are!" exclaimed Sophia. But Lucy only laughed, and said:

"Never mind, I've got two yet, see," said Johnny. that's a great deal."

"That would

"Well, I'm glad we've got to the shop at last," said Sophia, "for I do believe you would give away both the others if we had to walk much further."

"There, the work-box is gone, anyway," exclaimed Lucy; and true enough it was no longer in the window! but in its place a very nice color-box, with its sliding cover drawn half back, to show the squares of paint inside. "I mean to get that right away," said Lucy. "Don't you know how we were wishing, only yesterday, for a paint-box! And I'll let you use it just as much as you like. There is a lot of brushes."

She hurried in and asked the

"Only a shilling," said the shopman, and Lucy's third shilling was placed on the counter, as she said, "I'll take it if you please."

"Arn't you going to spend the other one?" whispered Sophia, as Lucy turned to go out with her paint-box in her hand; and she could not understand why she blushed when she said "No," but she found out next Sabbath, for when she came to drop her penny into the missionary box, at the Sabbath-school, there stood Lucy, holding up her little brother in her arms, and between his little fat fingers the last shilling was slipping down into the box.

Lucy had tasted the sweet pleasure of doing good, and her present, three-fourths of which had been spent in charity, gave far more pleasure than all the work-boxes in the world could have yielded .-

Young Reaper.

### HOW LONG IT TAKES TO MAKE A SLICE OF BREAD.

"Oh, I'm so hungry!" cried Johnny, running in from play; "give me some bread and butter

quick, mother!"

"The bread is baking, so you must be patient," said mother. Johnny waited two minutes, and then asked if it was not done. "No," answered mother, "not quite yet." "It seems to take a long while to make a slice of bread," said Johnny.

"Perhaps you don't know Johnny, how long it does take," said mother. "How long?" asked the little

boy. "The loaf was begun in spring." -Johnny opened his eyes wide-" It was doing all summer; it could not be finished till the autumn."

Johnny was glad it was autumn, if it took all that while; for so long a time to a hungry boy was rather discouraging. "Why?" he cried,

drawing a long breath.

"Because God is never in a hurry," said mother. "The farmer dropped his seeds in the ground in April," she went on to say, partly to make waiting-time shorter, and more, perhaps, to drop good seed by the wayside; "but the farmer could not make them grow. All the men in

wheat, much less could all the men in the world make a stalk of wheat grow. An ingenious man could make something that looked like wheat. Indeed you often see ladies' bonnets trimmed with sprays of wheat made by the milliners, and at first sight you can hardly tell the difference."

"Put them in the ground and

"That would certainly decide. The make-believe wheat would lie as still as bits of iron. The real grain would soon make a stir because the real seeds have life within them, and God only gives life. The farmer, then, neither makes the corn nor makes the corn grow; but he drops it into the ground and covers it up-that is his part-and then leaves it to God. God takes care of it. It is He who sets mother earth nursing it with her warm juices. He sends the rain, He makes the sun to shine, He makes it spring up, first the tender shoot, and then the blades; and it takes May and June, and July and August, with all their fair and foul weather, to set up the stalks, throw out the leaves, and ripen the ear. If little boys are starving, the corn grows no faster. God does not hurry His work; He does all things well."

By this time Johnny lost all bis impatience. He was thinking "Well," he said at last, "that's why we pray to God: 'Give us this day our daily bread.' Before now I thought it was you, mother, that gave us daily bread; and now I see it is God. We should not have a slice if it weren't for God, would we, mother?"—Child at Home.

# Kelitor's Table.

### BOOK NOTICES.

WILLIAM, PRINCE OF ORANGE; Or, the King and his Hostage. By Rev. T. M. Merriman, A. M. Boston: Published by Henry Hoyt, No. 9 Cornhill. Pp. 450. For sale by Claxton, Remsen and Haffelfinger, Philadelphia.

This is a very neat volume, and relates to a most interesting characters a pleasing variety adapted to the ter. William, Prince of Orange, capacities of the very youngest schooccupies a prominent position amongst lars. The second volume is intended the worthies of the Reformation for such scholars as are usually found period. To him the Protestant world is largely indebted for the triumph of Protestantism, and the measure of civil and religious liberty it has introduced and fostered. He was truly a servant of the Lord Jesus Christ, and delighted in laboring to beyond the position reached by either promote the cause of his divine Mas- of the two previous classes. They ter. It is well that the world should know more of him, an end which the or in the higher classes of the Grampublication of the present volume is well calculated to subserve.

The style of the work is pleasant and forcible. The material of it has been drawn from authoritative sources, and it has been thrown together in a form, which cannot fail to make it attractive as well as instructive. The publisher has rendered a good service in giving it to the public, and will, we trust, find for it a large and remunerative demand. Works of this nature cannot be too greatly multiplied, nor too extensively circulated.

STRENGTH AND BEAUTY. Discussions for Young Men. By Mark Hopkins, D. D. New York. Dodd & Mead, Publishers, 762 Broad-

For sale by Baptist Board of Publication, Philadelphia.

Dr. Hopkins has acquired quite a reputation as a writer. Whatever he takes hold of, be discusses thoroughly, and presents most forcibly, whether it belong to the sphere of philosophy or the practical affairs of every-day

The present work, intended especially for the benefit of young men, contains a series of Lectures or Discussions upon most important topics. They are no less than nineteen in number, and treat on the following subjects: "Strength and Beauty," "Receiving and Giving," "The "Receiving and Giving," "The Manifoldness of Man," "Nothing to be Lost," "God's Method of Social Unity," "Enlargement," "The Bible and Pantheism," "Liberality in Religious Belief," "Zeal," "Spirit, Soul and Body," "Choice and Service," "Life," "The Body, the Temple of God," "Perfect Love," "Faith, Philosophy, and Reason," "Self-Denial," "The Circular and the Onward Movement," "Higher and Lower Good," and "The One Exception."

The author, as will be seen from the above, has adopted a large and varied field for discussion, and young men will find in the several articles much that is fresh and good. The possession of the work and the careful study of its contents, cannot fail to benefit them. Let it be procured, and the several lectures carefully read and pondered.

AMERICAN SCHOOL MUSIC READER. In Three Books, pp. 80; 144; and 160. Price 25 cents; 50 cents, and 75 cents. Published by Oliver Ditson & Co., Boston, Mass.

These three neat volumes contain a systematically graded course of instruction in Music in Public Schools. They have been prepared by Messrs. L. O. Emerson and W. S. Tilden. who have earned for themselves an acknowledged reputation, as skillful teachers of Music, and have put the system adopted in these volumes to practical test, and found it to work

The first volume is intended for young beginners, such as are found in the Primary Schools, and furnishin the Grammar School, and is, of course, adapted to a position more advanced than that occupied by those, who are still in Primary Schools. The third volume makes provision for such, as are advanced are usually found in the High School mar School.

The music in these volumes is said, by competent judges, to be of a very high order. It is certain, that the songs generally, which together make a considerable number, are of a pleasing character. It is gratifying to witness efforts like the present to make the study of music a part of the regular education of our children. If they are faithfully and successfully followed up, it will tend greatly to improve the music in our churches, in coming generations, and make the worship of God's house more impres-

SUNSET HOURS OF LIFE. Edited by Mrs. Cora S. Nourse. Pp. 279. Price \$1.00.

sive and attractive.

Pp. 361. Price \$1.75. ONLY BELIEVE: Or the Hungering Soul Fed. By James William Kimball. Pp. 104. Price 50

> DAILY LIGHT ON THE DARK PATH: A Devotional Text Book for every day in the year; or the very words of Scripture. The Morning Hour. Pp. 370. Price 75 cents.

"LOOKING UNTO JESUS." From the French of T. Monod. Pp. 68. 15 cents.

The above are the titles of four new publications, issued by the American Tract Society, and to be had at the prices named from their depository in this city, No. 1408 Chestnut Street. They are all specially adapted to the present season. The first is intended for aged persons, and contains choice selections in prose and verse, well suited to their circumstances. The second is an admirable devotional work, which unfolds, in very simple, forcible, and direct terms, the several ingredients which enter into the faith required in the Gospel as the condition of salvation. The third contains a choice selection of Scriptural passages so arranged as to furnish a group of them adapted to each day in the year. The fourth and last of the number furnishes a precious gem from the devotional works of one of the best practical Christian writers of the present age. The works are all calculated to do good in the particular spheres to which they are specially adapted.

WHAT MIGHT HAVE BEEN EX-PECTED. By Frank R. Stockton, author of "Roundabout Rambles," "Ting-a-ling," etc., etc. With illustrations by Sol. Eytinge, Sheppard, Hallock, Beard and others. Pp. 292. New York. Dodd & Mead, Publishers, 762 Broadway. Price \$1.50. For sale by the Baptist Board of Publication, Philadelphia.

This story first appeared as a serial in "St. Nicholas," where it delighted the hearts of its many young readers. It has now been put into a more permanent form, and the publishers have done their part to make the exterior of the book as captivating as the story itself. The scene is laid in Virginia, and the whole interest of the story is centred in the efforts of two young people, Harry and Kate Loudon, to provide for an old colored woman, who bore the title of Aunt Matilda, and who was very old and infirm. In the generosity of their young hearts, they resolved not to let her go to the alms-house, to which she was much opposed, but to take care of her themselves as long as she lived. They set to work with a right good will to raise a fund for her, and actually accomplished what they had undertaken. How they planned and contrived ways and means to earn the necessary funds for their charity, is told with much spirit and interest, and our young folks can imitate them, in their noble generosity, and learn, too, "How it is more blessed to give, than to receive."

THE MINISTER'S WIFE; Or, Life in a Country Parish. By Mrs. A. K. Dunning. Pps. 245. Philadelphia, American Sunday-school Union, 1122 Chestuut Street, New York, Nos. 8 and 10 Bible House, Astor Place.

The trials and shadows which accompany the work of the ministry are too often made the theme of a

story, whilst the many sunny, golden spots, which light up the pathway of the life are forgotten or ignored. But in this little volume we find the two sides brought forward in a manner calculated to please as well as to instruct. The story is written in the form of a journal, therefore the style is easy and familiar and appeals to each individual heart. Many little incidents of daily life are told, and many a young pastor's wife will feel her heart glow with sympathy, as this young bride narrates the seemingly severe trials which she encounters as she sets out upon her new sphere in life. As the years roll onward, we find that the Lord leadeth her by the hand, and she learns the beauty and peace of a life of faith and trust. Upon laying down the book, we feel strong promptings within to give ourselves up to the service of our Master with renewed energy and consecration, and we hope its teachings may be blessed to all who read it.

MAY.

Never be idle. If your hands can not be usefully employed, attend to the cultivation of your mind.

# arried.

On Nov. 19th, 1874, at the residence of John Noacre, by Rev. S. B. Schafer, Mr. Isaac H. Davis of Newburg, to Miss Artemis Nickey, of Shippensburg Township, Cumberland Co., Pa.

On the 31st of Nov., by the Rev. J. G. Dengler, in Sellersville, Mr. A. B. Gotshall to Mrs. Julia G. Reichenbach, both of Montgomery Co., Pa.

In Carlisle, Pa., Nov. 19th, 1874, by the Rev. O. L. Ashenfelter, Joseph S. Brandt to Miss Mollie A. Beidler, both of Mt. Holly, Pa.

On the 19th inst., at the residence of the bride's parents near Taneytown, by Rev. O. E. Lake, assisted by Rev. W. C. Cremer, Rev. P. Allison Long, pastor of the Taneytown charge, to Miss S. Araminta Hess, both of Carroll Co., Md.

On the same day, at the residence of the bride's parents, near Walkersville, by Rev. O. E. Lake, Mr. John D. Saylor to Miss E. Virginia Murphy, both of Frederick Co., Md.

On Nov. 22d, by Rev. J. H. Pannebecker, Mr. William R. Shepherd, of Mountville, to Miss Kate Stephenson, of Maytown, both of Lancaster Co., Pa.

On the 19th of Nov., 1874, in Bellefonte, by the Rev. H. D. Darbaker, assisted by Rev. Hiram King, Mr. Henry Armagost to Miss Nannie E. Long, both of Centre Co., Pa.

On the evening of the same day, at the residence of the bride's parents, by the Rev. H. D. Darbaker, Mr. Jefferson J. Sifer, to Miss Mary J. Dorman, both of Centre Co., Pa.

On the 12th of Nov., 1874, at the Reformed parsonage, in New Holland, by Rev. Darius W. Gerhard, Adam L. Espenschlied, of Leacock, to Miss Sevilla Eshelman, of Clay Township, Lanc. Co., Pa.

In Reading, Pa., by the Rev. Dr. C. F. McCauley, on the 17th instant,

county, to Miss Lucy J. Ruth, of Sinking Spring, Berks Co., Pa.

On the 8th of November, by the Rev. W. C. Hendrickson at his residence, 1310 N. 19th St., Mr. William Goodwin to Miss Jennie Bellingham, both of this city.

On the 26th of November, by the Rev. W. C. Hendrickson, Mr. Joseph Wilson to Miss Mary C. Gundrum, all of this city.

# Phitnaries.

DIED, in Bloomsburg, Pa, on Nov. 17th, 1874, Mrs. Elizabeth Shive, aged 88 years, 6 months and 18 days.

At the same place, on the 18th of Nov., 1874, Maggie Elizabeth, youngest child of Henry G. and Sarah Ont, aged 5 years, 1 month and 9 days.

DEPARTED this life on the 18th of Nov., in her 37th year, after six day's illness, Mrs. Catharine, wife of the Rev. Henry Mosser, pastor of the First Reformed Church. Reading,

Mrs. Mosser was a faithful wife, a kind and affectionate mother, an ardent friend, and a devout Christian. Besides exhibiting a wonderful energy in her family, her diligence, in aiding her faithful husband in visiting the members of his congregation, and in other duties appropriate to her sphere, was all, that could have been expected, even of one unencumbered by the demands of the domestic circle.

Of her it may be said, "She was faithful and feared God above many." How much she is missed by her afflicted husband and seven dear, motherless children, that are left behind, none other than they can tell. But the assurance, that she has gone to join, in the heavenly home, two beloved sons, who preceded her, an unwavering faith in the communion of saints, and a guarantee of interest in Jesus the Blessed Redeemer and Guiding Shepherd, cannot fail to soften their grief and lighten their burden while exiles on the earth. Many and ardent were the prayers offered during her sickness, that she might be spared, but God having shown us, that such was not His will, many hearts are now invoking Heaven's blessing on her husband and children. She was buried in the cemetery of the Reformed Church, at Meyerstown, on the 21st. At the parsonage in Reading the members of the various Reformed congregations, and many others testified their sympathy with the afflicted. At the house where the Revs. A. S. Leinbach and J. G. Shoemaker officiated, a number of Lutheran and all the Reformed ministers of the city and surrounding country were present, and at Meyerstown, the ministers of the Classis of Lebanon generally, who were not providentially prevented from attending. The Rev. Mr. Shantz, the pastor of the Lutheran Church, was also present.

The congregation was very large, being made up of a great many of the citizens of the town and surrounding country, and over a hundred citizens from Reading, who accompanied the afflicted family to the place of burial. The Rev. Drs. G. Wolff and B. Bausman preached very appropriate and comforting sermons on the occasion, and Drs. G. Mr. E. W. Heistand, of Lancaster W. Aughinbaugh, C. H. Leinbach J. E. Heister, and C. F. McCauley, took part in the services. At the grave, all united tenderly in consigning the body to the care of Him, who will watch over it until the resurrection morning.

DIED on the 12th of Nov., in Perry County, Pa., near Landisburg, Mrs. Hager, wife of John Hager, aged 59 years, 2 months, and 9 days.

Mrs. Hager was a devoted Christian, a loving wife and mother, and a kind neighbor. She had been suffering for nearly a year, but bore her afflictions patiently, and when she died, she gave to her family the comforting assurance of her reconciliation with God, and of her going to heaven, where she requested them to meet her.

Two of her children had already preceded her to the abode of the blessed, while four remain to mourn with their father the loss. She thus left the portion on earth to meet the I portion in heaven. W. H. H.

On Nov. 19th, near Utica, Md., Laura V. Gaugh, aged 12 years, 9 months and 19 days.

# Acknowledgments.

ST. PAUL'S ORPHAN HOME, BUTLER, PA. Received at the Orphans' Home, Butler, Pa.

From Red Bank charge, per the pastor, Rev H Hoffman, \$26 50 cash, Dr. G. G. Fink, Pi tsburgh, Pa, 1 box of his valuable magic oil, est, London Retormed congrega 10 00 tion, per B Sidley, Rev E D Dieffenbacher, pas or, chickens, flow, potatoes, butter, cora, oa s, dried truits, etc, estimated at \$24 21, and Mr Vanaday cash, \$1 00, L P and J P Daubenspeck of Rev A Dale's congregation, Fairniew Pa. 1 cwt. of flour. 25 21 Fairview, Pa, 1 cwt. of flour, \$4 00; 2 bushels posatees at 80 cents, \$1 60, 5 60 Some Charge, (St Paul's cong.) D L Kammerer, dried fruit, butter, apple-butter, walnuts, cabbage, etc, est, 6 25 Fairview congregation, same Charge again, J and H S Dauben peck and D Barkley and C Garver. &c, potatoes, apples, turnips, cabbaga, etc, est. \$9 44; Abraham Daubenspeck cash, \$1 00, Christ's congregation, near Butler, Pa, viz., Peter Gruver, beef, est. \$6 78; Geo Gruver,

P. S .- S x n a church orphans were admitted by the Executive Committee at its late meeting, all of whom will soon be in the "Home." Hasten, kind friends of the orphan, to our heip, as the winter is at hand, and we geatly need bedding, clothing, and provisions of all kinds.

2 backets potatoes, \$1 50,

A 'Friend," cash,

J. B. THOMPSON. Superintendent.

100 00

\$150 00

CHURCH EXTENSION. Received of Charles Santee, per Rev J G Neuber, for St John's Chapel, \$50 00 of Christian Gross and bro-

ther, per Rev J G Neuber, for same purpose,

GEO. GELBACH, Treasurer Ch. Extension Fund. 1701 Master street.

BENEFICIARY EDUCATION. Received per Rev U H Heilman, Treasurer of West Susquehanna Classis, from Rev C H Reiter, collected in Aaronsburg, Pa, charge, for particular student, \$50 00 S. R. FISHER, Treasurer,

PILIT TO A DECAME TO A DED	
PUBLICATION BOARD.	
Received per Rev C Keller,	
Bridesburg, Pa,	\$2 00
per Rev R L G rhart, from	
S S, Riegelsville, Pa,	25 00
B Wolff, Pittsburg, Pa,	20 00
Rev J O Johnson, per Rev	
A S Leinbach, Treasurer of	
Lebanon Classis, collected in	
St John's Reformed Church,	
Schuylkill Haven, \$17 67,	
and St John's Sunday-school	
\$7 33,	25 00
Rev W A Haas, Selin grove,	
collected in charge for use of	
Board,	10 00
Rev F J Mohr, Quakertown,	20001111
Pa, collected in charge,	12 00
Rev G H Johnston, col-	
lected in St Mark church,	40.00
Easton, Pa,	10 00
Rev D Rothrock, contribu-	World.
tion from charge,	6 44
	P110 11
	\$110 44
C D France	THE RESERVE OF THE PARTY OF THE

SAMUEL R. FISHER, Treasurer.

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Received at Bethany Orphans' Home, Womelsdorf, Pa. Friends at Allentown, stockings and clothing, \$5 00 First Trinity Reformed Sunday-school, York, Pa, Rev J O Miller, pastor, Overton Sunday-school, Brad-ford Co, Rev J H Schlappig, 25 00 per R Musselman, Emanuel congregation, Ham-5 75 burg Communion collection, Rev W M Reily, Sunday-school of St John's Reformed Church, Reading, 8 75 Ray J G Shoemaker, 9 00 \$53 50

#### MESSENGER ACKNOWLEDGMENTS. December 1, 1874.) LETTERS RECEIVED.

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# Markets.

PHILADELPHIA MARKETS. CORRECTED WEEKLY. (Saturday Nov. 28, 1874.)

FLOUR.	
Wheat Flour, Superfine	\$3.871 @4.25
" Extra	5.371 (26.25
"ExtraFancy	6.50 @ 7.50
Rye Flour	5.25@5.50
Corn Meal	4.30(24.90
	4.30(0,4.90
GRAIN.	Trust 1
Wheat White	1.30@1.37
Red	1.18@1.24
Rye	97(2)1.00
Corn	93(0.94
Oats	64(2)67
Barley	
Dailey	1.30@1.45
SKEDS.	
Clover(100lbs)	8.50@9.50
Timothy	2.60@2.70
Flax	1.90@2.00
Plaster	3.75@4.00
	0.10(01.00
Provisions.	
Beef, Mess	16.00@17.00
Pork, Mess	21.00@23.00
Ham	13@141
Butter, store packed	20(@23
Do. Roll	32(0)33
Do. Goshen	40(a)42
Lard	14@141
Cheese	
Eggs	
	30(4)34
GROCERIES.	
COFFEE.	
Rio(gold)	15@203
Java(gold)	25@271
Laguayra(gold)	181 @ 191
9 1	202102

Health, Disease, and Death.—Health renews the body; disease arrests the renewing process; the cessation of that process is Death. Experiment has proved that alcohol retards or stops the renewal of the tissues. This being the case, how dare any intelligent man recommend spirituous Bitters as a vital tonic? Where an invigorant, a blood purifier, a mild aperieni, or an anti-bilious medicine is required, VINEGAR BITTERS, consisting solely of the juice of newly discovered plants and herbs, it is the only remediate the records of the process of the state dy that people of common sense should depend upon.

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a friend who is a sufferer, he will do a humane set by cutting this out and sending it to him:

A MOST REMARKABLE CURE.

PHILADELPHIA, June 28th, 1867.

To Seth Hance, Baltimore, Md.—Dear Sir: Seeing your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1868. Immediately my family physician was summoned, but he could give me no relief from the medicines he prescribed. I then consulted another physician, but I seemed to grow worse. I then tried the treatment of another, but without any good effect. I again returned to my family physician; was supped and bled at several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be or whatever be occupied with and I was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and I consider that your Epileptic Pills cured me. In February, 1865, I commenced to use your Pills. I only had two attacks afterward. The last one was on the 5th of April, 1865, and they were of a less serious character. With the blessing of Providence your medicine was made the instrument by which I was cured of that distressing affliction. I think that the Pills and their good effects should be made known everywhere, that persons similarly affected may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 836 N. Third Street, Philadelphia, Pa. WILLIAM FILDER.

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The Subjoined will Answer.

GRENADA, MISS. June 30th.—Seth S. Hance—Dear Sir—You will find enclosed five dollars, which I send you for two boxes of your Epileptic Pills.

I was the first person who tried your Pills in this part of the country. My son was badly afflicted with fits for two years. I wrote and received two boxes of your Pills, which he took agreeably to your directions. He has never had a fit since.

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Yours, etc.

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Grenada, Yalabusha, Miss.

CURE OF EPILEPSY; OR FALLING

ANOTHER REMARKABLE
CURE OF EPILEPSY; OR FALLING
FITS

BY HANCE'S EPILEPTIC PILLS

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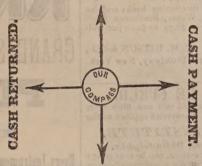
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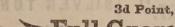


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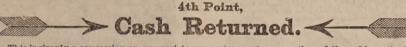
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